॥ श्रीरामजयम् ॥

NALOPAKHYANAM

(Maha Bharata Vana Parva Chapters 50 to 54)

Bhawan's Sri Sankaracharya Sanskrit Mahavidyalaya * Bharatiya Vidya
466

श्रीमहाभारते वनपर्वणि

नलोपाख्यानम्

(अध्यायाः ५०-५४)

With a valuable Introduction, lucid English Translation and explanatory notes in English and Sanskrit and Model Questions.

dvice

BY

oral va.

T. K. RAMACHANDRA AIYAR, M. those storie.
Retired Principal, Government ge. Poetic exaggera-
Tripunithura, (K are absent so that the

student can r the story with ease and enter into its spirit. A few . haic expressions are found here and there but they are not so difficult or so numerous as to hinder easy comprehension. The descriptions are vivid and beautiful and at the same time simple and realistic. The poem throws much light on ancient Indian Culture and civilization. Nala is the emdodiment of manly virtues and ideal traits of character while Damayanti is an ideal Hindu wife. Rituparna is a true Royal Sage who is magnanimous, kind and free from envy. Even Karkotaka, the snake is full of gratitude and they are all persons whose memory will elevate the soul. The sentiments expressed are tender and sweet and the story has many morals to teach.

We are now publishing only the early part of Nalopakhyanam, chapters 50 to 54 in Vanaparva dealing with the Svayamvara of Damayanti which has been prescribed as the text for the Pre-Degree Course of the Kerala and Calicut Universities. The difficulty in editing any portion of the Mahabharatam is the difference in readings found in the various recensions. To overcome this difficulty, both the Universities have prescribed the Bhandarkar Institute edition. That edition cannot be said to incorporate the best readings. Here we have adopted the readings of the edition prescribed because this book is mainly intended for the benefit of the University students. Apart from the translation and notes for each and every verse, we have given a summary of each chapter, character sketches and topical essays for a correct appreciation of the text and model questions to help the students to prepare for the University examination. We hope the students will find this book quite adequate for their purpose.

The Context in Mahabharata

King Yudhishthira who was a powerful and happy monarch and who performed the Rajasuya sacrifice which only the great Harischandra had performed before, lost his kingdom and possessions in gambling and is leading a miserable life in exile. The great sage Brihadasva pays a visit to him when he is in a depressed mood. After offering worship to the sage, Yudhishthira speaks about his painful state and asks the sage whether he had seen or heard of any one who had been reduced to such a miserable state from as high and honourable position as he had enjoyed. Brihadasva consoles him saying that his misfortune will end

soon and that he will again be restored to his former glory. As an example he narrates the story of Nala who suffered much more than Yudhishthira and finally, on account of his truthfulness and other virtues, regained his lost glory.

Summary of Chapter 50. हंसदौत्यम्

The swan acting as a messenger.

In the country of Nishadha there was a king named Nala who was son of Veerasena. He possessed all desirable virtues and had a striking personality. He was an expert in the management of horses and was best among archers. He ruled the earth righteously like Manu himself. His only drawback was his fondness for gambling.

King Bhima of Vidarbha had no issues though he wished for one. Once the sage Damana came to his palace and the king worshipped him in the company of his wife, with great devotion. By the grace of the sage, Bhima got one daughter named Damayanti and three sons named Dama, Dānta and Damana. Damayanti was the most beautiful on earth and became famous for her charm and good qualities. When she attained her age, she was attended by hundred beautiful young female attendants and she shone in their midst like goddess Lakshmi. Among the gods, Yakshas, Gandharvas or human beings, there was no woman as beautiful as Damayanti and naturaliy, even the gods had a passion for her.

Visitors to the palaces of Nala and Bhima were greatly pleased by the goodness of Nala and Damayanti and they praised Nala before Damayanti and Damayanti before Nala. This roused their passion for each other which, in course of time, developed into deep and sincere love.

One day, thinking about Damayanti and unable to hold the passion in his heart, Nala went to the garden to divert himself. There he saw a number of golden swans moving about the woods and, out of curiosity, caught one of them. The swan begged Nala not to kill him and said that he would do a service to Nala by speaking about him before Damayanti in such a way that she would not think of any one else as her husband. Nala at once released the swan and all the swans flew away and went to the capital of the Vidarbhas. There they alighted from the sky before Damayanti who was surrounded by her companions. The girls were delighted by the sight of these wonderful birds and wishing to catch them, they ran after the birds each pursuing one. The swan which Damayanti pursued dragged her to a solitary place and spoke to her in human speech. He praised Nala's beauty and virtues as well as those of Damayanti and said that Nala was the best among men and Damayanti was a jewel among women and therefore, their union would be very valuable. Damayanti was pleased to hear the words of the swan and requested him to speak thus to Nala also. The swan returned to Nala and described everything.

Chapter 51. दमयन्तीस्वयंवराय राज्ञां देवानां नलस्य चागमनम्

The kings, gods and Nala come to the Svayamvara of Damayanti.

After the departure of the swan, Damayanti became sick with passion for Nala. She became pale and weak, lost interest in food, sleep and rest and sat in a contemplating mood Her companions understood her real cond-

tion and informed her father who, in turn, decided to celebrate her Svayamvara. On receiving the invitation of Bhima, the kings from all parts of the world started to Vidarbha for Damayanti's Svayamvaram.

In the meanwhile, Nārada and Parvata, the two ancient sages went to the abode of Indra in the course of their wanderings. After offering them due worship and exchanging greetings, Indra asked them why his honoured guests, the rulers of the earth who die in battles fighting face to face, are not coming to heaven for some time. Narada replied that all the kings of the world are now eager to obtain Damayanti, a gem among women, and therefore all are going to her Svayamvara. There was no fighting on earth on account of that. When Narada was speaking the Lokapālas—Agni, Yama and Varuna also came and hearing the words of Narada, they too became delighted and decided to go to the Svayamvara. Then all of them including Indra started with their retinue. On the way they saw Nala who also was proceeding to Vidarbha for the Svayamvara. Seeing his lovable personality the gods were struck with wonder and lost their hope of obtaining Damayanti. They then played a trick. They came down from the sky before Nala and introducing themselves as Lokapalas, asked him to help them by carrying their message.

Chapter 52 नलदूत्यम्. Nala going to Damayanti as the messenger of gods.

The unsuspecting Nala who had great respect for the gods, unhesitatingly promised to help them and then asked what exactly they wanted him to do. They said that they

wanted Nala to go to Damayanti and tell her that they—Indra, Agni, Yama and Varuna were coming to the Svayamvara and that she should choose one of them as her husband. Nala pleaded that he too was going for the same purpose and therefore it was hard on the part of the gods to send him as their messenger; but the gods insisted on Nala keeping the word already given. Being truthful, Nala yielded and asked how could he enter the well-guarded mansion of Damayanti to deliver the message. Indra replied that he could.

Nala then went directly into the apartment where Damayanti was seated with her companions. Seeing her the cherished idol of his heart, Nala could not contain his passion, but he suppressed it with a view to carry out the truth. Damayanti and her companions were astonished at the sight of Nala. The female attendants did not speak to him but admired his beauty in their mind while Damayanti spoke with a smile in her face. She praised his beauty and then asked who he was, why he had come there and how he managed to enter her mansion without being stopped by the vigilant guards? Nala replied that he was no other person than Nala who had come there as a messenger of the gods. He could enter her place unseen by the guards only on account of the power of the gods. He then informed her that Indra and three other Lokapalas were coming to the Svayamvara and asked her to choose one of them.

Chapter 53. नलदमयन्तीसंवाद: The conversation between Nala and Damayanti.

Damayanti was glad to see Nala. She offered her salutations to the gods and asked Nala to love sincerely.

She placed at his disposal herself and all her possessions and said that she had caused the kings to assemble at the Svayamvara only to meet him because her mind was tormented with passion for him ever since she heard the words of the swan. She also told him that her honour depended on marrying him and, if he rejected her, she would put an end to her life.

Nala asked her how she desired him when the great gods were eager to marry her. He was not in any way equal to the gods and therefore it was better for her to choose one of them. Moreover, a man who acts against the wishes of the gods would be ruined. So he asked to save him from the wrath of gods by choosing one of them.

Damayanti knew Nala's deep and sincere love for her and also his helplessness in the presence of gods. Being very intelligent she thought out a plan to get over the difficulty. She asked Nala to come to the Svayamvara along with the gods so that she would choose him in their very presence and thus save him from their anger.

Nala then returned to the gods who eagerly enquired whether he met Damayanti and, if so, what did she say. Nala reported that he entered her mansion unseen by the guards on account of their favour and there he met Damayanti and talked to her. When he conveyed their message to her, she was firm in her devotion for him and did not even wish to think of the gods. He also reported that Damayanti asked him to go to the Svayamvara along with them and said that she would choose him in their very presence. Thus Nala gave a full and true account of what

transpired between him and Damayanṭi and asked them to do what they considered best.

Chapter 54 दमयन्तीस्वयंवर: The Svayamvara of Damayanti

Damayanti's Svayamvara was fixed to be conducted on an auspicious day and the kings assembled in the beautifully decorated Mandapa. Each one was showing his best in his make-up and the hall with their shining faces resembled the sky with the brilliant stars. Nala and the gods also entered the hall which was filled with kings like a mountain cave with tigers and the city of Bhogavati with serpents. Then Damayanti entered the Mandapa stealing the looks of the assembled kings with her captivating beauty. The eyes of kings which fell on her were fixed, as it were, to those very parts of her body where they fell first.

Then the kings were introduced to Damayanti one by one so that she could choose the one she liked. There she saw five persons having the same appearance of Nala. She observed them carefully but still could not recognise Nala. Then she thought of the distinguishing marks of gods which she had heard from aged men but could not find those marks in any one of them. At last she decided to seek the favour of the gods themselves and offering her salutations to them, she prayed that if she had truely chosen Nala as her husband on hearing the words of the swan and if she had remained true to her love for Nala, may the gods, out of respect for that truth, reveal the identity of Nala to her. She further said that the gods had themselves settled Nala as her husband and therefore it was their duty to assume their real forms and thus reveal

Nala to her. Hearing her pitious prayer, the gods felt sympathy for her and assumed their real forms.

Now Damayanti saw the gods remaining without touching the ground and revealing their identity by the absence of sweat and winking of the eyes, the freshness of flowers in their garlands and their bodies not soiled by dust. In contrast to the gods, she saw Nala having perspiration, winking of the eyes, faded garland and dust on his body and also standing on the ground. She then threw the garland around the neck of Nala and thus chose him as her husband. All men, gods and sages who had assembled there were pleased by this choice and they all praised Damayanti and Nala. The gods (Lokapalas) granted Nala each two boons. Indra granted the boon of his appearance in the sacrifices of Nala in his visible form and also happy regions to Nala after death. Agni gave the boon of his appearance wherever Nala wished for it and also bright regions after death. Yama gave the boon of the best taste for the food cooked by Nala and also steadiness in Dharma. Varuna gave the boon of the appearance of water wherever Nala wanted it and also a fragrant garland. Having thus granted eight boons, the gods returned to heaven.

The kings who attended the marriage of Nala and Damayanti returned to their respective countries pleased and astonished. Having obtained Damayanti, a jewel among women, as his wife Nala enjoyed the pleasures of youth in her company. He also ruled the kingdom of the Nishadhas righteously and pleased the gods by performing many sacrifices including a horse-sacrifice. On account of his good rule, there was prosperity in the kingdom. Thus

he paid equal attention to the threefold aims of life धर्म-अर्थ and काम—Duty, Wealth and Enjoyment and ruled the earth as an ideal king.

Character of Nala

Nala was the son of Veerasena, king of the Nishadhas. He was far superior to other kings of the earth both in personality and in virtues. He was a brave and powerful hero. He studied the Vedas and respected the Brahmins. He knew the secret of maintaining and managing good horses. Himself an eminent archer and also the lord of a huge army, he protected the earth well like Manu himself. He was generous and self-possessed and the best women on earth loved him for his beauty and agreeable qualities. In beauty there was no one equal to him and even the gods lost their hope of getting Damayanti on seeing Nala's striking personality. He looked like the God of Love assuming a human form.

Nala was truthful and straightforward. When the gods sought his help and asked him to be their messenger, he did not suspect their motive but readily agreed. On hearing the purpose of the gods, he was a bit upset. He appealed to their good sense by pointing out that he too was going to obtain Damayanti and therefore it was hard on their part to send him as their messenger to her. When the gods insisted that he should keep his word, he agreed and carried out his mission with truth and honesty. He talked to Damayanti with great restraint suppressing his passion and thus proved his truthfulness.

Nala's love for Damayanti was sincere and deep. His love sprouted when he heard excellent reports about her

from the visitors to the palace. Such reports reached his ears continuosuly and he began to feel a longing for her even without seeing. His mind was pre-occupied with her thought and the words of the swan further inflamed his passion. When the swan said that he would tell Damayanti about him in such a way that she would not think of anybody else as her husband, he released the swan at once. The swan acted as a go-between and gave a full account of Damayanti's attachment to him. After this, Nala was confident of winning Damayanti in the Svayamvara but the gods created an obstacle. Our sympathies go to Nala when we find him forced to act as the messenger of gods. The sight of the most beautiful Damayanti, his cherished idol, brought his passion to an unbearable state, but here again, he showed his self-possession by suppressing it. Damayanti's words and her plan to choose him gladdened his heart. The gods tried one more trick but finally they allowed Damayanti to choose Nala. Every one was happy when Damayanti put the garland around the neck of Nala. They deserved each other.

Nala was gentle and kind to all. The visitors were pleased with him and they praised him before Damayanti. Even the kings who had gone to the Svayamvara for obtaining Damayanti were only glad when Nala was chosen by her. Everyone recognised the superiority of Nala. His heart was moved with kindness when the swan asked him not to kill him and promised to praise him before Damayanti.

Nala's love for Damayanti and his passion for the enjoyment of pleasures in her company did not in any way

turn his mind away from his kingly duties and the observance of religious vows. He pleased his subjects by his good rule and pleased the gods by performing sacrifices with adequate gifts. We find in Nala all the admirable traits of an ideal man and king and hence there is no wonder that he became well-known by the title पुण्यश्लोक.

Damayanti

Damayanti, the daughter of the king of the Vidarbhas, was a jewel among women. Born by the grace of the great sage Damana and brought up with care and affection by her father Bhima, Damayanti grew up as a woman of exceptional beautiy and ideal character. The visitors to the palace, the swans and the ancient sage Narada pay high tributes to her personal charm and virtues. She became famous all over the world for her beauty, splendour, and admirable qualities. Being the only daughter of a great monarch, she was provided with all luxuries worthy of her charm and status. One hundred well-dressed and well-adorned young and beautiful women always attended on her. Every part of her body was faultless and beautiful and she shone like a flash of lightning. She caused agitation even in the minds of gods.

She began to have an attachment for Nala on hearing about his beauty and lovable qualities from the visitors. That attachment grew into deep love when the swan gave a detailed description of Nala and concluded—

त्वं चापि रत्नं नारीणां नरेषु च नलो वरः।
विशिष्टाया विशिष्टेन संबन्धो गुणवान् भवेत्॥

She requested the swan to speak thus to Nala also and from that moment, her mind was occupied by Nala and she

thought of nothing else. She lost interest in sleep, food and rest and contemplated Nala day and night. She became sick with love for Nala. When Nala came as a messenger of the gods and asked her to choose one of the Lokapalas as her husband, we find her glad to meet her lover and asking him to love her freely. Even the gods failed to enter her mind and she was determined to choose Nala alone as her husband. She was firm in her love for Nala and it was that firmness and the depth of her love that moved the hearts of the gods who finally helped her in choosing Nala.

Damayanti was an embodiment of feminine grace. We find it in her speeches to the swan, Nala and the gods. But whenever the occasion demanded, she could be bold and firm. When Nala spoke about the danger of acting against the wishes of gods, she said boldly that she would choose him in the Svayamvara. She was confident that no harm could be done to her by anybody as long as she remained truthful. She was also very intelligent and wise. To save Nala from the wrath of the gods, she suggested that he should come to the Svayamvara along with the gods and then, in their very presence she would choose him. When the gods assumed the form of Nala, she thought of the distinguishing marks of gods and not finding them, wisely appealed to the gods to respect truth and reveal Nala to her. The following two lines sum up the character of Damayanti beautifully—

" निश्चयं परमं तथ्यमनुरागं च नैषधे
मनोविशुद्धिं बुद्धिं च भक्ति रागं च भारत "

She had sincere devotion to the gods, sages and guests and

she was the embodiment of grace and gentleness in her thought, speech and action.

The Lokapalas

The Lokapalas, Indra, Agni, Yama and Varuna seem to have been presented as a contrast in character to that of Nala and Damayanti. The truthfulness, honesty, simplicity and grace of the hero and the heroine shine to advantage by the side of the cunningness, thoughtlessness and the selfishness of the gods. In the end, of course, we find the Lokapalas behaving in a way that is worthy of their position and status.

Hearing the description of Damayanti and the flow of kings and princes to her Svayamvara, the Lokapalas thoughtlessly decided to go and started at once. They did not consider the impropriety of seeking the hand of Damayanti who had, with their approval as gods directing her senses, already chosen Nala in her mind. They exhibited an indecent haste in their action. On seeing Nala they lost all hope of securing Damayanti. Instead of taking their chance in the Svayamvara or retreating gracefully, they played a trick on Nala. They decided to exploit his hospitality and truthfulness and forced him cunningly to become their messenger to Damayanti. Here Nala shines better in contrast. When Nala returned from Damayanti and reported that she was determined to choose him in the Svayamvara and that she did not even think of the gods in her mind, the Lokapalas, if they had little good sense, should have gone back to their respective places. But once again they acted indecently. They tried to confuse and deceive Damayanti but she was too clever to fall into their

trap or to withdraw from her attempt to choose Nala. She velied on the strength of truth and the gods had to yield.

When defeated, the Lokapalas came to their senses. They blessed Nala and granted him many useful boons which were very helpful to him later. We also find Indra behaving quite well towards Narada and Parvata in the beginning.

Part played by the Swans

The swans introduced in the story are wonderful birds. They have golden wings and have the power to understand the thoughts of others. They can speak human language. Though many swans are introduced only one plays the par. of a clever go-between (दूत).

Thinking about Damayanti, Nala goes to the garden to divert himself. There he finds the wonderful swans and catches one of them. That swan understands what is in the mind of Nala and tells him that if he is released, he will go to Damayanti and talk to her about him in such a way that she will think of him alone as her husband. Being released, the swan with other birds goes to the garden of Damayanti and alights before her. Pursued by Damayanti he takes her to a lonely place and then begins to speak about Nala in human voice. He praises Nala and Damayanti in the best possible way and tells her that their union will be beneficial to all. The concluding words of the swan are memorable—

"त्वं चापि रत्नं नारीणां नरेषु च नलो वरः।
विशिष्टाया: विशिष्टेन संगमो गुणवान् भवेत्" ॥

These words of the swan influence Damayanti in such a way hat she decides to choose Nala alone as her husband and

seeks the help of the swan in the fulfilment of her desire. She requests the swan to speak to Nala also in the same manner. The swan returns to Nala and gives him a full account of his mission and encourages him to love Damayanti.

Thus the swan has played a very important part in the development of the love between Nala and Damayanti and making them long for final union. It has strengthened their bond of love which ultimately brings about their union.

Part played by Narada

Narada is a great wandering sage highly respected by everyone and everywhere. All his actions result in the ultimate triumph of Truth and righteousness. He goes to Indra in the course of his wanderings and Indra enquires why the kings who die in battles fighting are not coming to the heaven for sometime. This provides Narada an opportunity to speak about the beauty and virtues of Damayanti and rouse passion in the hearts of the gods. Under the influence of passion, the gods decide to go to the Svayamvara of Damayanti and that makes the story really interesting. A love story without impediments will have no charm. Nala shines better in the presence of the gods and finally truth and righteousness win. Thus Narada had played an important part in the development of the plot and showing Nala and Damayanti in better colours.

Sentiments, Culture and Morals

The sentiments expressed in the poem are tender and sweet. Violent passions are not exhibited by anyone even on occasions where they can be normally expected. When the gods deceive Nala in a cunning manner and force him to

act as their messenger to Damayanti, and when they try to confuse Damayanti at the Svayamvara, Nala and Damayant do not lose their temper and become highly emotional. They talk and behave with restraint and grace. The gods and the kings do not get agitated when Nala is chosen by Damayanti. They all praise Damayanti for her wise choice. There is an atmosphere of love, understanding and peace.

There is refinement of a very high order in the talk and behaviour of every one. Nala catches the swan out of curiosity but when the bird says that it should not be killed, and that it will do him some good, Nala releases it. The bird keeps its word and acts as a clever go-between. Indra shows due respect to Narada and enquires about the kings who go to वीरस्वर्ग and are treated as his honourable guests. Nala agrees to help the gods by the mere asking for it even without knowing the real nature of the help needed. When he realises, the trick played by the gods, he does not become angry but only tells the gods about his difficulties. His unsuspecting nature, straitforwardness and adherence to truth serve as a good moral lesson to the readers. Damayanti is an example of faithfulness, grace and chastity. Her appeal to the gods based on the strength of her faithfulness to Nala and her devotion to the gods even under such trying circumstances reveal the true culture of a Hindu woman. Damayanti shines as an ideal woman whose example other women can follow with profit.

The poem throws some light on the way of life of the kings in ancient India. The kings Bhima and Nala, though rich and powerful, were not proud or conceited. They respected the elders and extended hospitality to the guests. They enjoyed the pleasures of youth but at the same time, governed the country well and gave charities. Damayanti was provided with all kinds of comfort and luxury by her

father. She was attended by a large number of well paid female attendants and had her own separate apartments in the palace where she enjoyed absolute freedom. Svayamvara was recognised to be one of the reasonable methods for settling the marriage of princesses. It was a pleasure for the kings and princes to attend a Svayamvara setting aside their quarrels, if any, for the time being. Even the gods and birds interfered with the affairs of men and the general tendency was to help others in all possible ways. The one sport in which the kings usually indulged in was gambling with dice. We are told that Nala was an अक्षप्रियः ।

This introduction has been written with an eye on the needs of college students. Here they will find the answers of most of the essay questions given in the Appendix.

Palghat,
15-8-1973.

T. K. Ramachandra Aiyar

श्रीः

नलोपाख्यानम्

अथ श्रीमहाभारते वनपर्वणि पञ्चाशोऽध्यायः

बृहदश्व उवाच

आसीद्राजा नलो नाम वीरसेनसुतो बली ।
उपपन्नो गुणैरिष्टै रूपवानश्वकोविदः ॥ १

Brihadasva said

There was a powerful king by name Nala, the son of Virasena. He who possessed all desirable virtues was beautiful and an expert in the management of horses.

Nalopakhyana is a beautiful ancient story narrated by the sage Brihadasva to king Yudhishthira in the Vanaparva of Mahābhāratam. Many sages visited Yudhishthira in his exile and consoled him. Yudhishthira told Brihadasva that there had been no king who was more unfortunate and more aggrieved than himself and asked whether the sage had seen or heard of such a person. In answer to this question the sage replied that king Nala was more unfortunate and suffered more than Yudhishthira. He then began to narrate the story of Nala. बृहदश्व उवाच Brihadasva said. This is the way in which the speakers are introduced in the Puranas.

वीरसेनस्य सुतः वीरसेनसुतः- The son of Virasena. इष्टैः गुणैः उपपन्नः - Possessed of (all) desirable qualities. (प्रशस्तं) रूपमस्यास्तीति रूपवान् - Beautiful. अश्वेषु कोविदः अश्वकोविदः - An expert in the science of managing horses. Nala knew the secret of maintaining and driving the horses well. आसीत्-लङ्-प्र-ए of अस् to be. 1.

अतिष्ठन्मनुजेन्द्राणां मूर्ध्नि देवपतिर्यथा ।
उपर्युपरि सर्वेषामादित्य इव तेजसा ॥ २

He stood at the head of kings like the king of the Gods (Indra) and, in brilliance, he stood above all like the sun.

मनुजेन्द्राणां मूर्ध्नि - At the head of kings. देवानां पतिः देवपतिः- Indra. यथा is here used in the sense of इव । अतिष्ठत्-लङ्-प्र-ए of स्था (तिष्ठ्) to stand. तेजसा- By virtue of his brilliance, सर्वेषां उपर्युपरि - Far above everybody. आदित्य इव (अतिष्ठत्) stood like the sun. 2

ब्रह्मण्यो वेदविच्छूरो निषधेषु महीपतिः ।
अक्षप्रियः सत्यवादी महानक्षौहिणीपतिः ॥ ३

He who ruled over the Nishadhas, was devoted to Brahmins, brave and had the knowledge of the Vedas. He was fond of gambling (with dice), was a speaker of truth, great and the lord of an: Akshauhini—a huge and powerful army consisting of chariots, elephants, cavalry and infantry.

ब्रह्मणे हितः ब्रह्मण्यः - Favourable to Brahmins. वेदान् वेत्ति इति वेदवित्. निषध is the name of a country. When used in plural it represents the people. अक्षाः प्रियाः यस्य सः अक्षप्रियः अक्षाः - Dice अक्षौहिणी is a large army consisting of 21870 chariots, equal number of elephants, 65610 horses and 109350 foot-soldiers. अक्षौहिण्याः पतिः अक्षौहिणीपतिः 3.

ईप्सितो वरनारीणां उदारः संयतेन्द्रियः ।
रक्षिता धन्विनां श्रेष्ठः साक्षादिव मनुः स्वयम् ।। ४

He was sought by the best of women, generous and self-controlled. Being the best of bowmen, he was a protector like Manu himself.

वराश्च ताः नार्यश्च, तासां वरनारीणां - For the best of women. आप्तुं इष्टः ईप्सितः One who is wished to be obtained. संयतानि इन्द्रियाणि येन सः संयतेन्द्रियः - One who has controlled his senses. प्रशस्तं धनुः येषां ते धन्विनः तेषां धन्विनां - Among good bowmen श्रेष्ठः - The best. साक्षात् मनुरिव स्वयं रक्षिता आसीत् ।

In the above four verses the poet has given in a nutshell the essential virtues of Nala and his one drawback namely— अक्षप्रियत्वम्

तथैवासीद्विदर्भेषु भीमो भीमपराक्रमः ।
शूरः सर्वगुणैर्युक्तः प्रजाकामः स चाप्रजः ।। ५

Like him (Nala), there was in the country of Vidarbha, a king named Bhima of terrible valour,

brave and endowed with all virtues. He wished for an issue but had none.

भीमः पराक्रमः यस्य सः भीमपराक्रमः - One whose valour was terrible. प्रजां कामयते इति प्रजाकामः - One who was desirous of having an issue. न विद्यते प्रजा यस्य सः अप्रजः - Issueless. 5

स प्रजार्थे परं यत्नं अकरोत्सुसमाहितः ।
तमभ्यगच्छद् ब्रह्मर्षिर्दमनो नाम भारत ॥ ६

With great earnestness he made huge efforts in order to obtain an issue. There came to him, O Bhārata! (Yudhishthira) a Brahmarshi by name Damana.

प्रजार्थे For obtaining an issue· सुसमाहितः - With great earnestness. अभ्यगच्छत्-लङ्-प्र-ए- of गम् (गच्छ्) with अभि Yudhishthira is addressed as भारत, by बृहदश्व who tells the story. 6

तं स भीमः प्रजाकामः तोषयामास धर्मवित् ।
महिष्या सह राजेन्द्र सत्कारेण सुवर्चसम् ॥ ७

O Best of kings, that righteous king Bhima who was desirous of an issue, pleased that brilliant sage with respectful offerings, along with the queen.

तोषयामास- Pleased, satisfied, लिट्-प्र-ए of the root तुष् causal. धर्मं वेत्तीति धर्मवित् One who knows the right con duct महिष्या सह Along with his queen (wife). सत्कारेण

with respectful offerings. शोभनं वर्चः यस्य तं सुवर्चसं One possessing good splendour 7

तस्य प्रसन्नो दमनः सभार्याय वरं ददौ ।
कन्यारत्नं कुमारांश्च त्रीनुदारान्महायशाः ॥ ८
दमयन्तीं दमं दान्तं दमनं च सुवर्चसम् ।
उपपन्नान् गुणैः सर्वैः भीमान् भीमपराक्रमान् ॥ ९

The sage Damana of great fame, being pleased, gave him (the King) and his wife the boon of a good daughter and three benevolent sons, namely—Damayanti, Dama, Dānta and Damana of great splendour. They were powerful and possessed all good qualities and terrible powers.

The two verses 8 and 9 form a युग्मकं with the predicate ददौ। भार्यया सह वर्तत इति सभार्यः, तस्मै सभार्याय; सह is replaced by स in the compound. तस्मै वरं ददौ Note the use of चतुर्थी in तस्मै. The root दा to give governs the चतुर्थीविभक्ति । कन्यासु रत्नं कन्यारत्नं The best among girls रत्नं here means the best, 'जातौ जातौ यदुत्कृष्टं रत्नमित्यभिधीयते' महत् यशः यस्य सः महायशाः One whose fame is great, adjectival to दमनः। The adjectives सुवर्चसं and सर्वैः गुणैरुपपन्नान् may qualify all the four while भीमान् and भीमपराक्रमान् qualify the three sons only. भीमः पराक्रमः येषां तान् भीमपराक्रमान् । 8. 9

दमयन्ती तु रूपेण तेजसा यशसा श्रिया ।
सौभाग्येन च लोकेषु यशः प्राप सुमध्यमा ॥ १०

But Damayanti of slender waist got fame all over the worlds on account of her lovely form, lustre, good reputation, wealth of beauty and sublimity.

रूपेण By her lovely figure. सौभाग्येन By her good fortune or sublimity. सुमध्यमा A lady of beautiful (slender) waist. 10

अथ तां वयसि प्राप्ते दासीनां समलङ्कृताम् ।
शतं सखीनां च तथा पर्युपास्ते शचीमिव ॥ ११

When she came of age, hundreds of well adorned female servants and friends attended on her like Śachi (Indrani) herself.

वयसि प्राप्ते (सति) When she attained her age. पर्युपास्ते लट्-प्र-ए of आस् with परि and उप to attend, to serve. Note the historical present tense. 11

तत्र स्म भ्राजते भैमी सर्वाभरणभूषिता ।
सखीमध्येऽनवद्याङ्गी विद्युत्सौदामिनी यथा ॥
अतीव रूपसंपन्ना श्रीरिवायतलोचना ॥ १२

Damayanti (the daughter of Bhima) of faultless limbs (body) and adorned with all ornaments shone there in the midst of her companions like a flash of lightning (amidst the clouds): Possessed of extreme beauty and having long eyes, she shone like (goddess) Lakshmi.

भीमस्य अपत्यं स्त्री भैमी The daughter of Bhima. सर्वैः आभरणैः भूषिता सर्वाभरणभूषिता. सखीनां मध्ये सखीमध्ये। न अवद्यं अनवद्यं faultless. अनवद्यं अङ्गं (शरीरं) यस्याः सा अनवद्याङ्गी। The use of the two words विद्युत् and सौदामिनी conveying the same meaning 'Lightning' is to suggest the idea of the lightning seen in the midst of clouds. आयते (दीर्घे) लोचने यस्याः सा - आयतलोचना. भ्राजते स्म shone, स्म used with a verb in the present tense gives the past significance, 12

न देवेषु न यक्षेषु तादृग्रूपवती क्वचित् ।
मनुष्येष्वपि चान्येषु दृष्टपूर्वा न च श्रुता ॥
चित्तप्रमाथिनी बाला देवानामपि सुन्दरी ॥ १३

Among the Gods, Yakshas, human beings or others there was no one so beautiful, seen or heard of anywhere: Indeed that beautiful young lady agitated even the minds of gods.

तादृक् रूपं अस्याः अस्तीति तादृग्रूपवती - Possessing such beauty. पूर्वं दृष्टा दृष्टपूर्वा। चित्तं प्रमथ्नाति अथवा प्रमथितुं शीलमस्याः इति चित्तप्रमाथिनी - One who torments the mind (with passion)

In verses 10 to 13 the exceptional beauty and attractive features of Damayanti which drew even the Gods towards her have been briefly described. 13

नलश्च नरशार्दूलो रूपेणाप्रतिमो भुवि ।
कन्दर्प इव रूपेण मूर्तिमानभवत्स्वयम् ॥ १४

Nala too, the best of men (the tiger among men) who was matchless on the earth in beauty, remained like the God of love (Cupid) himself possessing a body.

नरेषु शार्दूलः नरशार्दूलः। न विद्यते तुल्यः (प्रतिमः) यस्य सः अप्रतिमः Matchless. कन्दर्प The God of Love, cupid, मूर्तिरस्यास्तीति मूर्तिमान् Possessing a body. 14

तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात् ।
नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥ १५

Out of pleasure, (people), repeatedly praised Nala before her (Damayanti) and also (praised) Damayanti before the king of Nishadha (Nala).

प्रशशंसुः - लिट् प्र-ब of शंस् with प्र to praise, निषधानां राजा नैषधः, तस्य नैषधस्य. It was the practice of learned men and sages in ancient India to visit the kings and enjoy their hospitality. When pleased, they conferred their blessings which brought prosperity to the whole family. Such were the people who praised Nala and Damayanti before each other. 15

तयोरदृष्टः कामोऽभूत् शृण्वतोः सततं गुणान् ।
अन्योन्यं प्रति कौन्तेय स व्यवर्धत हृच्छयः ॥ १६

By constantly hearing the merits (of each other) they developed an unseen love for one another. O son of Kunti ! that mutual love grew strong.

न दृष्टः अदृष्टः Unseen, adjectival to काम. They began to feel an attachment for each other even without seeing one another and that attachment began to grow strong when they constantly heard each other's attainments reported by the people. हृदि शेते इति हृच्छयः - Kama, love. 16

अशक्नुवन् नलः कामं तदा धारयितुं हृदा ।
अन्तः पुरसमीपस्थे वन आस्ते रहोगतः ॥ १७

Unable to bear the (pangs of) love in his heart, Nala then resorted alone to the garden adjoining to the inner apartments of his palace:

अशक्नुवन् -Unable शक्नुवन् - शतृप्रत्य of the root, शक् to be able, धारयितुं - To bear, तुमुन्नन्त of the root धृ to bear causal. रहसि गतः रहोगतः - Alone. आस्ते Remains. Note the uses of the present tense while narrating a historical event or an ancient story. 17

स ददर्श तदा हंसान् जातरूपपरिच्छदान् ।
वने विचरतां तेषामेकं जग्राह पक्षिणम् ॥ १८

Then he saw a number of swans with golden wings moving about in the woods and he caught one bird from among them.

ददर्श-लिट्-प्र-ए of दृश् to see - जातरूप Gold. परिच्छद Covering, here it means the feathers or wings. जातरूपमयाः परिच्छदाः येषां तान् जातरूपपरिच्छदान् । जग्राह - Caught. 18

ततोऽन्तरिक्षगो वाचं व्याजहार तदा नलम् ।
न हन्तव्योऽस्मि ते राजन् करिष्यामि हि ते प्रियम् ॥ १९

Then that bird spoke in clear words to Nala- "O King, I am not to be killed by you, I will do that which will please you.

अन्तरिक्षे गच्छतीति अन्तरिक्षग: - A bird. वाचं व्याजहार - Spoke in clear words. व्याजहार-लिट्-प्र-ए of हृ with वि and आ to speak. ते न हन्तव्योऽस्मि - I am not fit to be killed by you. हन्तुं योग्यः हन्तव्यः तव्यप्रत्ययान्त, which takes the subject in तृतीया or षष्ठी. Here ते is षष्ठी. 19

दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।
यथा त्वदन्यं पुरुषं न सा मंस्यति कर्हिचित् ॥ २०

O King of the Nishadas, I shall speak of you to Damayanti in such a way that she will not think any one else than you (as her husband) at any time.

मंस्यति लृट्-प्र-ए of मन् to think. कर्हिचित् -At any time.

एवमुक्तस्ततो हंसं उत्ससर्ज महीपतिः ।
ते तु हंसा खमुत्पत्य विदर्भानगमंस्ततः ॥ २१

Thus spoken, the king released the swan. Then the swans flew away and went to the Vidarbhas.

उत्ससर्ज - Left, released, लिट्-प्र-ए of सृज् with उत् to release. खं – The sky, उत्पत्य Flying up, ल्यबन्तमव्ययं of पत् with उत् अगमन्-लुङ्-प्र-ब- of गम् to go. 21

विदर्भनगरीं गत्वा दमयन्त्यास्तदान्तिके ।
निपेतुस्ते गरुत्मन्तः सा ददर्शाथ तान् खगान् ॥ २२

Reaching the city of Vidarbha, those birds alighted (from the sky) near Damayanti; and she saw those birds.

निपेतुः Fell, alighted' लिट्-प्र-ब of पत् with नि. गरुत्मन्तः- Birds, those possessing wings. 22

सा तानद्भुतरूपान्वै दृष्ट्वा सखिगणावृता ।
हृष्टा ग्रहीतुं खगमांस्त्वरमाणोपचक्रमे ॥ २३

She who was surrounded by her companions saw those birds of wonderful sight and getting delighted, went near in haste to catch those birds.

अद्भुतं रूपं येषां तान् अद्भुतरूपान् । सखीनां गणैः आवृता सखिगणावृता । सखीगणावृता is the correct form. The absence of दीर्घ in सखी is आर्ष । खगमान् -The birds. त्वरमाणा -Making haste उपचक्रमे-लिट् आत्मनेपदि-प्र-ए of क्रम् with उप to move near. 23.

अथ हंसा विससृपुः सर्वतः प्रमदावने ।
एकैकशस्ततः कन्यास्तान् हंसान् समुपाद्रवन् ॥ २४

Then the swans moved away in all directions in the pleasure garden, and the girls ran after them each pursuing one.

विससृपुः - लिट्-प्र-ब of सर्प् with वि to move away. प्रमदावने in the garden attached to the ladies' apartments. एकैकशः -

Each girl following one swan. समुपाद्रवन्-लङ्-प्र-व of द्रव् with सं and उप to run near. 24

दमयन्ती तु यं हंसं समुपाधावदन्तिके ।
स मानुषीं गिरं कृत्वा दमयन्तीमथाब्रवीत् ॥ २५

That swan which Damayanti pursued, when (she went) near, assumed human speech and then spoke to her (Damayanti).

समुपाधावत्-लङ्-प्र-ए- of धाव् with सं and उप to run near to follow. अब्रवीत्-लङ्-प्र-ए of ब्रू to speak. अन्तिके - Near or in solitude. 25

दमयन्ति नलो नाम निषधेषु महीपतिः ।
अश्विनोः सदृशो रूपे न समास्तस्य मानुषाः ॥ २६

O Damayanti, in the country of Nishadha there is a king by name Nala who is equal to the Aśvins (the twin gods) in beauty. Among men, none is equal to him (Lit-Men are not equal to him)

अश्विनोः सदृशः-Equal to the twin gods, Aśvins who are noted for their beauty. 26

तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनि ।
सफलं ते भवेज्जन्म रूपं चेदं सुमध्यमे ॥ २७

O woman of superior caste and one having a slender waist, your birth (as a princess) and this exceptional beauty would prove fruitful if you become his wife.

भवेथाः लिङ्-आत्मनेपदि-म-ए of भू to be which is a परस्मैपद root. The use of आत्मनेपदि is आर्ष । वरः वर्णः अस्याः अस्तीति वरवर्णिनी, तस्याः संबुद्धिः हे वरर्णिनि—O women of superior caste or exceptional beauty. 27

वयं हि देवगन्धर्वमनुष्योरगराक्षसान् ।
दृष्टवन्तो न चास्माभिर्दृष्टपूर्वस्तथाविधः ॥ २८

We have seen gods, Gandharvas, men, Nagas and demons but never have we seen a person like him.

देवाश्च गन्धर्वाश्च मनुष्याश्च उरगाश्च (नागाश्च) राक्षसाश्च तान् देव-गन्धर्व . . . राक्षसान् । 28

त्वं चापि रत्नं नारीणां नरेषु च नलो वरः ।
विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत् ॥ २९

You are a gem among women and he is the best among men. A union of the best (woman) with the best (man) will be valuable.

नारीणां and नरेषु are निर्धारणे षष्ठी and सप्तमी respectively. 29

एवमुक्ता तु हंसेन दमयन्ती विशां पते ।
अब्रवीत्तत्र तं हंसं तमप्येवं नलं वद ॥ ३०

O King, thus spoken to by the swan, Damayanti said to that swan "please speak to Nala also thus".

हे विशां पते O King. Yudhishthira is addressed thus by Brihadasva who tells the story. विशां जनानां पतिः विशांपतिः तस्य संबुद्धिः । 30

तथेत्युक्त्वाण्डजः कन्यां विदर्भस्य विशांपते ।
पुनरागम्य निषधान् नले सर्वं न्यवेदयत् ॥ ३१

Saying to the Daughter of Vidarbha "Be it so" the bird, O King, came back to Nishadha and communicated everything to Nala.

तथा इत्युक्त्वा- Saying "Be it so". अण्डजः - The bird. नले न्यवेदयत् - The सप्तमी instead of चतुर्थी in नले is आर्षप्रयोग ।

इति श्रीमहाभारते आरण्यकपर्वणि पञ्चाशोऽध्यायः

अथैकपञ्चाशोऽध्यायः

बृहदश्व उवाच

दमयन्ती तु तच्छ्रुत्वा वचो हंसस्य भारत ।
तदा प्रभृति न स्वस्था नलं प्रति बभूव सा ॥ १

Brihadasva said—

O descendent of Bharata, ever since Damayanti heard the words of the swan, she became restless for Nala.

नलं प्रति - Towards नल. प्रति - governs द्वितीयाविभक्ति ।

ततश्चिन्तापरा दीना विवर्णवदना कृशा ।
बभूव दमयन्ती तु निःश्वासपरमा तदा ॥ २

Then, on account of this, Damayanti became dejected, pale-faced and thin and began to sigh heavily.

विवर्णं वदनं यस्याः सा विवर्णवदना - Pale-faced. In this and the next two verses पूर्वानुरागविप्रलम्भावस्था - love - sick condition before union of Damayanti is described. 2

ऊर्ध्वदृष्टिर्ध्यानपरा बभूवोन्मत्तदर्शना ।
न शय्यासनभोगेषु रतिं विन्दति कर्हिचित् ॥ ३

With her eyes turned upward she contemplated steadily and became crazy in her look. She did never find pleasure in bed, in sitting and in delicious dishes.

ऊर्ध्वं दृष्टिः यस्याः सा ऊर्ध्वदृष्टिः One whose look is turned upward, ध्यानपरा - Bent on contemplating. उन्मत्तदर्शना- One whose look is crazy - न विन्दति - न प्राप्नोति. Note the use of historical present tense.

न नक्तं न दिवा शेते हाहेति वदती मुहुः ॥
तामवस्थां तदाकारां सख्यस्ता जज्ञुरिङ्गितैः ॥ ४

Often crying Ah! Alas! she did not (get) sleep either at night or in day. Her friends came to know of that condition of that feature by her intentions (sig[illegible]ant signs).

वदती - शतृप्रत्[illegible]न्त, स्त्रीलिङ्ग of वद् to speak. शेते- लट्-प्र-ए of शी to lie down. तदाकारां तां अवस्थाम् - That condition

having that particular feature, सः आकारः यस्याः तां तदाकाराम् इङ्गितैः- By means of intentions suggested through significant signs जज्ञुः-लिट् परस्मैपदि - प्र - ब of ज्ञा to know.

ततो विदर्भपतये दमयन्त्याः सखीगणः ।
न्यवेदयत न स्वस्थां दमयन्तीं नरेश्वर ॥ ५

Then the friends of Damayanti, O Lord of men, informed the king of Vidarbhas that Damayanti was not well.

न्यवेदयत - लङ् आत्मनेपदि - प्र. ए. of विद् to know causal. न स्वस्थां - अस्वस्थां Not in her normal state of health, unwell.
5

तच्छ्रुत्वा नृपतिर्भीमो दमयन्तीसखीगणात् ।
चिन्तयामास तत्कार्यं सुमहत्स्वां सुतां प्रति ॥ ६

Hearing that (news) from the companions of Damayanti, King Bhima gave serious thought to that big matter concerning his daughter.

दमयन्त्याः सखीनां गणात् - From the group of Damayanti companions. तत् - दमयन्तीवृत्तान्तं श्रुत्वा नृपतिः भीमः, स्वां सुतां प्रति स्वदुहितरमधिकृत्य, सुमहत् तत् कार्यं चिन्तयामास - लिट्- प्र. ए. of चिति to think
6

स समीक्ष्य महीपालः स्वां सुतां प्राप्तयौवनाम् ।
अपश्यदात्मनः कार्यं दमयन्त्याः स्वयंवरम् ॥ ७

Seeing that his daughter has attained her youthful age, the king considered it his duty to arrange for the Svayamvara (self-election marriage) of Damayanti

समीक्ष्य - Having observed, having seen clearly. ल्यबन्त-मव्ययं of ईक्ष् with सम्। प्राप्तं यौवनं यया ताम् प्राप्तयौवनाम्। अपश्यत् Saw, found out. 7

स सन्निपातयामास महीपालान् विशां पते। Yudhishthira
अनुभूयतामयं वीराः स्वयंवर इति प्रभो ॥ ८ ॥

O Lord of men, he (King Bhima) assembled the kings and said "O heroes, you may (please) enjoy (attend) this Svayamvara (of my daughter).

सन्निपातयामास-लिट्- प्र. ए. of पत् with सं and नि, causal, caused to assemble. Yudhishthira is addressed as विशां पते and प्रभो by Brihadasva. हे वीराः अयं स्वयंवरः अनुभूयताम् - Passive. असुं स्वयंवरमनुभवन्तु (भवन्तः) or अनुभवत यूयम्- Active In the place of सन्निपातयामास, नीलकण्ठ reads संनिमन्त्रयामास - Invited. This is definitely a better reading as will be seen from the next verse, but we have given the other reading in the text because that has been adopted in the Bhandarkar Institute edition prescribed by the University 8

श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम्।
अभिजग्मुस्ततो भीमं राजानो भीमशासनात् ॥९॥
हस्त्यश्वरथघोषेण नादयन्तो वसुन्धराम्।
विचित्रमाल्याभरणैर्बलैर्दृश्यैः स्वलंकृतैः ॥ १० ॥

Hearing the news of Damayanti's Swayamvara, all the kings went there at the bidding of Bhima, making the earth resounding with the noise of the elephants, horses and chariots and accompanied by their armies well adorned with a good variety of garlands and ornaments and hence beautiful to look at.

Verses 9 and 10 constitute युग्मक with the predicate अभिजग्मुः । भीमस्य शासनात् - At the bidding (invitation) of Bhima. हस्तिनश्च अश्वाश्च रथाश्च तेषां घोषेण । नादयन्तः Making noisy. विचित्राणि माल्यानि आभरणानि च येषां तैः विचित्रमाल्याभरणैः । द्रष्टुं योग्यैः दृश्यैः - worth seeing, beautiful. सु (सम्यक्) अलंकृतैः स्वलंकृतैः Adorned well. 9-10

एतस्मिन्नेव काले तु पुराणावृषिसत्तमौ ।
अटमानौ महात्मानाविन्द्रलोकमितो गतौ ॥ ११ ॥
नारदः पर्वतश्चैव महाप्राज्ञौ महाव्रतौ ।
देवराजस्य भवनं विविशाते सुपूजितौ ॥ १२ ॥

At this very moment, the ancient and prominent sages, Narada and Parvata who were high-souled, wise and performers of great penance, went to the region of Indra (heaven) from this world in the course of their wandering and, being well honoured, entered the abode of the king of gods.

Narada and Parvata are two most ancient sages who always roam about from place to place and are

respected every where and by everyone. Their actions always lead to the welfare of the good. ऋषीणां सत्तमौ ऋषिसत्तमौ. The best among sages. In the place of महाप्राज्ञौ the Bhandarkar Institute edition reads महात्मानौ which seems to be a printing mistake since the word महात्मानौ is already there in the previous verse. महत् व्रतं ययोः तौ महाव्रतौ। महान्तौ च प्राज्ञौ च महाप्राज्ञौ। Note the change of महत् into महा in the compound. देवानां राजा देवराजः, तस्य देवराजस्य - राजन् takes a final अ at the end of a तत्पुरुष compound विविशाते - लिट् - प्र- द्वि of विश् to enter. 11-12

तावर्चित्वा सहस्राक्षः ततः कुशलमव्ययम् ।
पप्रच्छानामयं चापि तयोः सर्वगतं विभुः ॥ १३ ॥

Having worshipped them, Lord Indra enquired of their all-round w lfare and good health.

विभुः सहस्राक्षः Lord Indra. तौ अर्चित्वा Having worshipped them, तयोः - Of those two - सर्वगतं अव्ययं कुशलं अनामयं च All round lasting welfare and good health. पप्रच्छ - लिट् - प्र ए. of प्रच्छ् to ask. 13

नारद उवाच

आवयोः कुशलं देव सर्वत्रगतमीश्वर । Indra
लोके च मघवन् कृत्स्ने नृपाः कुशलिनो विभो ॥ १४ ।

Narada Said—

O Supreme Lord, we are alright in every respect. O Maghavan, the kings in the whole world are also quite well.

Indra is addressed as देव and ईश्वर to suggest his high position as the Lord of the heaven and earth. Narada again addresses Indra as मघवन् and विभो just to flatter him.

14

बृहदश्व उवाच

नारदस्य वचः श्रुत्वा पप्रच्छ बलवृत्रहा ।
धर्मज्ञाः पृथिवीपालास्त्यक्तजीवितयोधिनः ।। १५ ।।
शस्त्रेण निधनं काले ये गच्छन्त्यपराङ्मुखाः ।
अयं लोकोऽक्षयस्तेषां यथैव मम कामधुक् ।। १६ ।।

Brihadasva said—

Hearing the words of Narada, the slayer of Bala and Vritra (Indra) asked :—'The protectors of the world (kings) who know their duty fight even sacrificing their lives, and for those who die, by weapons when their time comes, without turning their faces away (from the battle), this eternal world (heaven) gives all objects of enjoyment as it gives me."

बलं वृत्रं च हंतवान् इति बलवृत्रहा । Bala and Vritra were two Asuras who were killed by Indra and hence he is called बलवृत्रहा। बलभिद् वृत्रशत्रु etc. are other epithets of Indra. धर्मं जानन्तीति धर्मज्ञाः त्यक्तानि जीवितानि यस्मिन् कर्मणि तथा योद्धुं शीलमेषामिति त्यक्तजीवितयोधिनः - Who fight unmindful of their death. पराक् मुखं येषां ते पराङ्मुखाः, न पराङ्मुखाः अपराङ्मुखाः - Not turning their faces away. कामान् दोग्धि इति

कामधुक् - The giver of all desires. It is said that those who die by weapons while fighting face to face in the battle go to वीरस्वर्ग where they are honoured by Indra. 15-16

क्व नु ते क्षत्रियाः शूराः न हि पश्यामि तानहम् ।
आगच्छतो महीपालानतिथीन् दयितान्मम ॥ १७ ॥

"Where are those brave Kshatriyas? I do not find those kings who are my dear guests, coming (to me)." 17.

एवमुक्तस्तु शक्रेण नारदः प्रत्यभाषत ।
शृणु मे भगवन् येन न दृश्यन्ते महीक्षितः ॥ १८ ॥

Thus spoken to by Sakra (Indra), Nārada replied. O Lord, please listen to me, why the rulers of the earth are not seen (by you).

शृणु - लोट् - म, ए. of श्रु to hear. महीक्षितः kings, the rulers of the earth, येन (कारणेन) महीक्षितः न दृश्यन्ते (तत्र विषये) मे (वचनं) शृणु, तन्मयोच्यमानं शृणु, इत्यर्थः मे शृणु - 'Hear me' is an idiomatic expression. 18

विदर्भराजदुहिता दमयन्तीति विश्रुता ।
रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषितः ॥ १९ ॥

Woman

The daughter of the king of Vidarbha who is known as Damayanti has excelled all the women on earth in beauty.

समतिक्रान्ता - Excelled. सर्वाश्च ताः योषितश्च सर्वयोषितः - All women. 19

तस्याः स्वयंवरः शक्र भविता न चिरादिव ।
तत्र गच्छन्ति राजानो राजपुत्राश्च सर्वशः ॥ २० ॥

O Sakra, her Svayamvara will take place shortly and the kings and princess from all directions are going there. 20

तां रत्नभूतां लोकस्य प्रार्थयन्तो महीक्षितः ।
काङ्क्षन्ति स्म विशेषेण बलवृत्रनिषूदन ॥ २१ ॥

O the slayer of Bala and Vritra, the protectors of the earth (kings) seeking her, a jewel of the earth, are most eager to get her.

बलश्च वृत्रश्च बलवृत्रौ, निषूदयतीति निषूदनः, बलवृत्रयोः निषूदनः, तस्य संबुद्धिः -हे बलवृत्रनिषूदन-लोकस्य रत्नभूतां तां प्रार्थयन्तः कामयमानाः महीक्षितः राजानः विशेषेण काङ्क्षन्ति स्म - अत्यधिकं तदीप्सवः आसन् इत्यर्थः । काङ्क्षन्ति स्म - Were eager to possess. When स्म used along with a verb in the present tense, it gives the past significance. 21

एतस्मिन् कथ्यमाने तु लोकपालाश्च साग्निकाः ।
आजग्मुर्देवराजस्य समीपममरोत्तमाः ॥ २२ ॥

When this was being said, the best of the gods, the Lokapalas with Agni came before the king of gods (Indra).

एतस्मिन् कथ्यमाने (सति) - When this news was being communicated. लोकपालाः - The lords of the eight quarters. They are इन्द्रः, अग्निः, यमः, निऋर्तिः, वरुणः, वायुः, कुबेरः and ईशानः in order, beginning from the east. अग्निना सह वर्तन्त इति साग्निकाः - Along with Agni. Here it is used in the sense of अग्निमुखाः - beginning with Agni since Indra is already there and others are comming to him. सह in the compound becomes स and a final क is added optionally. It will be seen later on that only three-अग्नि, यम and वरुण have come देवराजस्य- Note राजन् taking a final अ at the end of the compound. अमरेषु उत्तमाः- The best among the gods, the leaders. आजग्मुः लिट् - प्र - ब of गम् with आ. 22

ततस्तच्छुश्रुवुः सर्वे नारदस्य वचो महत् ।
श्रुत्वा चैवाब्रुवन् हृष्टाः गच्छामो वयमप्युत ॥ २३ ॥

Then they all heard the great (significant) speech of Narada and, being pleased to hear it, said that they too would go (there).

शुश्रुवुः - Heard, लिट् प्र. ब. of श्रु to hear. श्रुत्वैव च By simply hearing it. हृष्टाः being pleased, वयमपि उत गच्छामः - Let us also go there. इत्यब्रुवन् - said thus. उत is an indeclinable denoting wish, doubt or an alternative Here it denotes wish- अब्रुवन् - लङ् - प्र. ब, of ब्रु to speak. Note how the poet Vyasa suggests the foolishness of the gods by the expression श्रुत्वैव हृष्टाः. They had no patience to think whether it would be proper for them to go. 23

ततः सर्वे महराज सगणाः सहवाहनाः ।
विदर्भानभितो जग्मुः यत्र सर्वे महीक्षितः ॥ २४ ॥

O great king, then all of them, along with their attendants and vehicles, went to the country of Vidarbha where all the kings had assembled.

गणैः सह वर्तन्त इति सगणाः - Accompanied by their groups (of attendants, relatives, friends etc.) Note the change of सह into स. विदर्भानभितः - Towards Vidarbha. अभितः Indeclinable meaning all-round or towards governs द्वितीयाविभक्ति. 24

नलोऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम् ।
अभ्यागच्छददीनात्मा दमयन्तीमनुव्रतः ॥ २५ ॥

confident

O son of Kunti, Nala also who was firmly attached to Damayanti and was confident, went there on hearing the assembly of kings.

कुन्त्याः अपत्यं कौन्तेयः तस्य संबुद्धिः हे कौन्तेय । समागमम् - Coming together, assembly, न दीनः अदीनः आत्मा यस्य सः अदीनात्मा - Himself not dejected, confident, on account of what the swan had said. दमयन्तीं अनुव्रतः - Firmly attached to Damayanti. 25

अथ देवाः पथि नलं ददृशुः भूतले स्थितम् ।
साक्षादिव स्थितं मूर्त्या मन्मथं रूपसंपदा ॥ २६ ॥

Then the gods saw Nala on the way standing on the earth who, by the wealth of his beauty,

looked like the God of Love himself possessing a body.

अथ देवाः पथि मार्गे भूतले स्थितं नलं रूपसंपदा हेतुना मूर्त्या स्थितं शरीरवन्तं साक्षात् मन्मथमिव ददृशुः दृष्टवन्तः। रूपस्य संपत् रूपसंपत्, तया रूपसंपदा। 26

तं दृष्ट्वा लोकपालास्ते भ्राजमानं यथा रविम् ।
तस्थुर्विगतसंकल्पा विस्मिता रूपसंपदा ॥ २७ ॥

Seeing him shining brilliantly like the sun, those Lokapalas were struck with wonder at his wealth of beauty and stood having lost all their hope (of getting Damayanti).

भ्राजमानं - Shining brilliantly रविं यथा - Like the sun. विगतः संकल्पः येषां ते विगतसंकल्पाः - Whose hope (of getting Damayanti) was lost. विस्मिताः Surprised, astonished. 27

ततोऽन्तरिक्षे विष्टभ्य विमानानि दिवौकसः ।
अब्रुवन् नैषधं राजन्नवतीर्य नभस्तलात् ॥ २८ ॥

Then the gods, having stopped their heavenly cars in the sky, and getting down (alighting) from the sky, O King, spoke to Nala.

अन्तरिक्षे - In the sky. विष्टभ्य - Having stopped, ल्यबन्त-
मव्ययं of the root स्तम्भ् with वि - दिवं ओकः येषां ते दिवौकसः -
Those whose abode is heaven, the gods. अवतीर्य - ल्यबन्त -
मव्ययं of तॄ (तर्) with अव, to get down. नभस्तलात् - From 28
the region of the sky.

भो भो नैषध राजेन्द्र नल सत्यव्रतो भवान् ।
अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥ २९ ॥

O Nala, the king of the Nishadhas and the best of kings, you are a strict observer of truth. Please help us. O best of men, you be our messenger.

सहायस्य कर्म साहाय्यं - Help. Addressing Nala in so many words such as भो भो नैषध, राजेन्द्र, नल, and नरोत्तम the gods reveal their hurry and anxiety. 29

इति श्रीमहाभारते आरण्यकपर्वणि एकपञ्चाशोऽध्यायः

अथ द्विपञ्चाशोऽध्यायः

बृहदश्व उवाच—

तेभ्यः प्रतिज्ञाय नलः करिष्य इति भारत ।
अथैनान्परिपप्रच्छ कृताञ्जलिरवस्थितः ॥ १ ॥

O Bhārata, having promised to them "I shall do it" Nala, standing with folded hands, asked them.

तेभ्यः प्रतिज्ञाय - Having promised to them. करिष्ये - लृट् उ-ए of कृ to do. कृता अञ्जलिः येन सः कृताञ्जलिः - With folded hands. This shows Nala's respect for them even though they were strangers to him. अवस्थितः - कर्तरि क्तप्रत्ययान्त of स्था with अव - standing. 1

के वै भवन्तः कश्चासौ यस्याहं दूत ईप्सितः ।
किं च तत्र मया कार्यं कथयध्वं यथातथम् ॥ २ ॥

Who are you? Who is he whose messenger I am desired to be? What is to be done by me in that matter? Please tell me (everything) as it is.

आप्तुं इष्टः ईप्सितः । कथयध्वम् - लोट् - आत्मनेपदि म. ब. of
कथ् to tell, यथातथम् - As it is, correctly. 2

एवमुक्ते नैषधेन मघवान् प्रत्यभाषत ।
अमरान्वै निबोधास्मान्दमयन्त्यर्थमागतान् ॥ ३ ॥

When Nala spoke thus, Indra (Maghava) replied. "Know us to be gods (immortals) who have come (here) for (obtaining) Damayanti.

नैषधेन एवमुक्ते सति - When Nala spoke thus. मघवान् -
Indra. निबोध - लोट् - म - ए. of बुध् to know with नि । 3

अहमिन्द्रोऽयमग्निश्च तथैवायमपां पतिः ।
शरीरान्तकरो नृणां यमोऽयमपि पार्थिव ॥ ४ ॥

"I am Indra; He is Agni; So also this is Varuna (the Lord of Waters); O king, this is Yama
the destroyer of the bodies of human beings. 4

स वै त्वमागतानस्मान् दमयन्त्यै निवेदय ।
लोकपालाः सहेन्द्रास्त्वां समायान्ति दिदृक्षव' ॥ ५ ॥

You go and inform Damayanti that we have come (here) and tell her—"The Lokapalas along with Indra are coming with the desire to see you."

इन्द्रेण सह वर्तन्त इति सहेन्द्राः—The change of सह into स is optional. Here सह remains as such. द्रष्टुं इच्छवः दिदृक्षवः- Wishing to see. समायान्ति - लट् प्र. ब of या with सं and आ - to come. 5

प्राप्तुमिच्छन्ति देवास्त्वां शक्रोऽग्निर्वरुणो यमः ।
तेषामन्यतमं देवं पतित्वे वरयस्व ह ॥ ६ ॥

"The gods Sakra (Indra), Agni, Varuna and Yama desire to obtain you. You choose one among them as your husband."

प्राप्तुं तुमुन्नन्तमव्ययं of आप् with प्र to obtain. तेषामन्यतमम् - One among them. तेषां इति निर्धारणे षष्ठी. वरयस्व - लोट् आत्मनेपदि म. ए of the root वर् - to choose, चुरादि । 6

एवमुक्तः स शक्रेण नलः प्राञ्जलिरब्रवीत् ।
एकार्थसमवेतं मां न प्रेषयितुमर्हथ ॥ ७ ॥

Thus spoken by Indra, Nala said with folded hands—"It is not proper on your part to send me (as a messenger) who has come with the same purpose.

एकस्मिन् अर्थे समवेतः एकार्थसमवेतः - Connected with the same purpose. अर्हथ - लट्. म. ब. of अर्ह् To be fit. As an honest and straight forward man Nala pleads that he too

is going for the same purpose - i.e. the Svayamvara of Damayanti and therefore it is improper on the part of the gods to send him as their messenger to Damayanti. 7

देवा ऊचुः

करिष्य इति संश्रुत्य पूर्वमस्मासु नैषध ।
न करिष्यसि कस्मात् त्वं व्रज नैषध मा चिरम् ॥ ८ ॥

The gods said

O king of the Nishadhas, having promised us first that you would do it, how will you not do it? O Naishadha, go; let there be no delay.

The root कृ has both परस्मैपदि and आत्मनेपदि । करिष्ये - आत्मनेपदि लृट् - उ - ए. करिष्यसि - परस्मैपदि - म - ए । संश्रुत्य Having promised, ल्यबन्तमव्ययं of श्रु with सम् । अस्मासु - To us. मा चिरम् - Don't lose time. 8

बृहदश्व उवाच

एवमुक्तः स देवैस्तैर्नैषधः पुनरब्रवीत् ।
सुरक्षितानि वेश्मानि प्रवेष्टुं कथमुत्सहे ॥ ९ ॥

Brihadasva said

Thus spoken by the gods, Naishadha said again. "How will I be able to enter the well-guarded houses."

वेश्मानि - Houses, palaces of Damayanti. कथं उत्सहे - How will I be able? उत्सहे - लट् उ. ए. of सह् with उद्. Bound by promise, Nala agrees to go but asks how can

N—4

he enter the well-guarded palace and communicate their message to Damayanti. 9

प्रवेक्ष्यसीति तं शक्रः पुनरेवाभ्यभाषत ।
जगाम स तथेत्युक्त्वा दमयन्त्या निवेशनम् ॥ १० ॥

"You will enter" said Indra (again) to him. Saying "be it so" he (Nala) went to the abode of Damayanti

प्रवेक्ष्यसि - you will enter, लृट्- म. ए. of विश् with प्र Indra means that Nala will be able to enter the guarded house of Damayanti by the power of the gods. अभ्यभाषत : लङ् प्र - ए. of भाष् with अभि - to speak. निवेशनम् - House. 10

ददर्श तत्र वैदर्भीं सखीगणसमावृताम् ।
देदीप्यमानां वपुषा श्रिया च वरवर्णिनीम् ॥ ११ ॥

There he saw the high class lady, Damayanti surrounded by her companions and shining with her (well proportioned) body and beauty.

वरः वर्णः अस्याः अस्तीति तां वरवर्णिनीम् A woman of high caste or good complexion. देदीप्यमानाम् - Shining brilliantly, शानच्-,प्रत्ययान्त of दीप् to shine, यङन्त - वपुषा - By her body, figure. श्रिया By her beauty. 11

अतीव सुकुमाराङ्गीं तनुमध्यां सुलोचनाम् ।
आक्षिपन्तीमिव भाः शशिनः स्वेन तेजसा ॥ १२ ॥

(He saw Damayanti) who was a lady of tender limbs, slim waist and beautiful eyes. She seemed

BV?SSMV

as if to repel (to censure) the lustre of the moon by her own brilliance.

सुकुमाराणि अङ्गानि यस्याः ताम् - Whose limbs were tender, adjectival to दमयन्तीम् । तनुः मध्यः यस्याः तां - तनुमध्याम् - Whose waist was slim. आक्षिपन्तीम् इव - As if throwing off, censuring, भाः - Lustre, rays. 12

तस्य दृष्ट्वैव ववृधे कामस्तां चारुहासिनीम् ।
सत्यं चिकीर्षमाणस्तु धारयामास हृच्छयम् ॥ १३ ॥

At the very sight of that sweet-smiling lady, his love increased; but wishing to carry out the truth, he suppressed his feeling.

चारु हसितुं शीलमस्या इति, तां चारुहासिनीं तां दृष्ट्वैव दृष्टमात्रे एव तस्य नलस्य कामः ववृधे । सत्यं प्रतिज्ञां, कर्तुं इच्छन् चिकीर्षमाणः- Wishing to do, desirous of carrying out the truth. हृच्छयम् कामं, Love. धारयामास - controlled, suppressed. 13

ततस्ता नैषधं दृष्ट्वा संभ्रान्ताः परमाङ्गनाः ।
आसनेभ्यः समुत्पेतुः तेजसा तस्य धर्षिताः ॥ १४ ॥

Then those beautiful ladies bewildered at the sight of Nala, sprang up from their seats being struck by his lustre.

संभ्रान्ताः - Bewildered, confused on seeing Nala, a stranger inside the ladies, apartments. परमाः उत्कृष्टाः अङ्गनाः स्त्रियः परमाङ्गनाः । [illegible]ाः - Overpowered, क्तप्रत्ययान्त of धर्ष् to overcome. समुत्पेतुः - लिट् - प्र. ब. of पत् with सं and उत् to spring up. 14.

प्रशशंसुश्च सुप्रीता नलं ता विस्मयान्विताः ।
न चैनमभ्यभाषन्त मनोभिस्त्वभ्यचिन्तयन् ॥ १५ ॥

Surprised and highly pleased, they praised Nala. They did not speak to him but only thought (thus) in their minds. 15

अहो रूपमहो कान्तिरहो धैर्यं महात्मनः ।
कोऽयं देवो नु यक्षो नु गन्धर्वो नु भविष्यति ॥ १६ ॥

Oh ! What beauty, what lustre and what courage are possessed by this great man ! Who is he? Is he a god a Yaksha or a Gandharva?

अहो - An exclamation denoting wonder. Yakshas and Gandharvas are different kinds of super-human beings. नु Denotes doubt. 16

न त्वेनं शक्नुवन्ति स्म व्याहर्तुमपि किञ्चन ।
तेजसा धर्षिताः सर्वा लज्जावत्यो वराङ्गनाः ॥ १७ ॥

All those beautiful ladies who were over-powered by his lusture and (hence) ashamed, were unable even to speak anything to him.

(तस्य नलस्य) तेजसा धर्षिताः (अत एव) लज्जावत्यः सर्वाः वराश्च ताः अङ्गनाश्च वराङ्गनाः एनं नलं किञ्चित् व्याहर्तुमपि न तु शक्नुवन्ति स्म नाशक्नुवन् । 17

अथैनं स्मयमानेव स्मितपूर्वाभिभाषिणी ।
दमयन्ती नलं वीरं अभ्यभाषत विस्मिता ॥ १८ ॥

Then Damayanti who always spoke with a smile, though astonished, spoke to brave Nala smiling gently.

स्मितं पूर्यं यस्मिन् कर्मणि तथा अभिभाषितुं शीलमस्या इति स्मितपूर्वाभिभाषिणी । स्मयमाना शानच्प्रत्ययान्त of the root स्मि to smile. विस्मिता - Surprised, astonished at the sight of his striking personality and also his coming into the well-guarded house. 18

कस्त्वं सर्वानवद्याङ्ग मम हृच्छयवर्धन ।
प्राप्तोऽस्यमरवद्वीर ज्ञातुमिच्छामि तेऽनघ ॥ १९ ॥
कथमागमनं चेह कथं चासि न लक्षितः ।
सुरक्षितं हि मे वेश्म राजा चैवोग्रशासनः ॥ २० ॥

"O one of faultless limbs and one who inflames my passion, Who are you that has come here like a god (immortal). O sinless one, I wish to know (that). How did you come here and how were you not seen? My mansion is well guarded and the orders of the King are very strict (severe)."

सर्वाणि अनवद्यानि अङ्गानि यस्य तस्य संबुद्धिः हे सर्वानवद्याङ्ग । अनवद्यानि - Faultless, beautiful. हृच्छयं कामं वर्धयतीति तस्य संबुद्धिः - हे हृच्छयवर्धन । न विद्यते अघं पापं यस्य तस्य संबुद्धिः हे अनघ - O sinless one. Damayanti must have felt that the stranger was Nala himself. Since her palace was well - guarded (सुरक्षितम्) and the guards were always alert owing

to the fear of severe punishment if they neglected their duty (राजा उग्रशासनः) Damayanti was surprised how he came in without being seen by anybody. उग्राणि शासनानि (Orders or punishment) यस्य सः उग्रशासनः, Adjectival to राजा. 20

एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह ।
नलं मां विद्धि कल्याणि देवदूतमिहागतम् ॥ २१ ॥

Thus spoken by the daughter of Vidarbha, Nala replied. "O blessed lady, know me to be Nala who has come here as the messenger of gods". 21

देवास्त्वां प्राप्तुमिच्छन्ति शक्रोऽग्निर्वरुणो यमः ।
तेषामन्यतमं देवं पतिं वरय शोभने ॥ २२ ॥

O Fortunate lady, the, gods Indra, Agni, Varuna and Yama desire to obtain you. You choose one of them as your husband.

वरय - लोट् परस्मैपदि म. पु. of वर् to choose, चुरादि । शोभने- O fortunate lady. 22

तेषामेव प्रभावेन प्रविष्टोऽहमलक्षितः ।
प्रविशन्तं हि मां कश्चिन्नापश्यन्नाप्यवारयत् ॥ २३ ॥

Only by their power, I have entered (the palace) without being seen (by anybody). That was why no one saw me or prevented me while entering.

प्रविष्टः - क्तप्रत्ययान्त of विश् with प्र - Entered, प्रविशन्तं - शतृप्रत्ययान्तम् - Entering, adjectival to माम् । अवारयत् - Prevented, लङ् - प्र - पु of वार् to prevent. 23

एतदर्थमहं भद्रे प्रेषितः सुरसत्तमैः ।
एतच्छ्रुत्वा शुभे बुद्धिं प्रकुरुष्व यथेच्छसि ॥ २४ ॥

O Auspicious lady, it is for this purpose that I have been sent by the best of gods. Having heard this, O blessed one, you (now) decide as you please.

एतदर्थम् - For this purpose. प्रेषितः - Sent, कर्मणि क्तप्रत्ययान्त of इष् with प्र. बुद्धिं प्रकुरुष्व - Decide firmly. यथा इच्छसि. As you wish, think well and come to your own decision. 24

इति श्रीमहाभारते आरण्यकपर्वणि
द्विपञ्चाशोऽध्यायः

अथ त्रिपञ्चाशोऽध्यायः

बृहदश्व उवाच—

सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।
प्रणयस्व यथाश्रद्धं राजन् किं करवाणि ते ॥ १ ॥

Brihadasva said

Having bowed down to the gods, she smiled and spoke to Nala. "O King, love me earnestly, (and tell me) what shall I do for you."

देवेभ्यः नमस्कृत्य - Having bowed to the gods, नमः governs चतुर्थीविभक्ति। प्रहस्य - Having smiled, ल्यबन्तमव्ययं of हस् with प्र. प्रणयस्व - You love, लोट्-म.ए of नी (नय्) with प्र. श्रद्धामनतिक्रम्य यथाश्रद्धम् - With earnestness. करवाणि. लोट् उ. ए. of कृ to do. ते किं करवाणि - What shall I do for you.

अहं चैव हि यच्चान्यन्ममास्ति वसु किञ्चन ।
सर्वं तत्तव विस्रब्धं कुरु प्रणयमीश्वर ॥ २ ॥

Myself and whatever wealth I possess, all that belongs to you. O Lord, love me with full confidence.

वसु - Wealth, riches. विस्रब्धम् - Freely, confidently. प्रणयं कुरु - Make love. 2

हंसानां वचनं यत्तत् तन्मां दहति पार्थिव ।
त्वत्कृते हि मया वीर राजानः संनिपातिताः ॥ ३ ॥

O King, those significant words of the swans are burning me (my heart). O brave hero, it is for you alone the Kings have been caused to assemble (here) by me.

यत्तत् Memorable, significant, adjectival to वचनम्। मां दहति - Burns me, causes mental agitation. त्वत्कृते - For obtaining you. 3

यदि चेद्भजमानां मां प्रत्याख्यास्यसि मानद ।
विषमग्निं जलं रज्जुं आस्थास्ये तव कारणात् ॥ ४ ॥

O! the giver of honour, if you will forsake me who worships you, on your account I will take recourse to poison, fire, water or rope.

मानं ददातीति मानदः, तस्य संबुद्धिः हे मानद - O giver of honour. Damayanti addresses Nala as मानद to suggest that her honour depends on his acceptance of her as his wife. भजमानां-शानच् प्रत्ययान्त of भज् to seek, to worship. प्रत्याख्यास्यसि - लृट् म - ए. of ख्या with प्रति and आ to reject. आस्थास्ये - लृट् उ. ए of स्था with आ - आत्मनेपदि - to resort to, to have recourse to. The परस्मैपद root स्था takes आत्मनेपद when prefixed with आ in the sense of promise (प्रतिज्ञा). Here its use in आत्मनेपद has to be taken as आर्ष. Damayanti tells Nala that she cannot live without him and that, if he forsakes her, she will put an end to her life by taking poison or such other means and he will be responsible for it. 4

एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह।
तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ॥ ५ ॥
येषामहं लोककृतामीश्वराणां महात्मनाम्।
न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥ ६ ॥

Thus spoken by Vaidarbhi, Nala replied. "How is it that you love a human being in the presence of the Lokapalas? Let you your mind be set on them I am not equal (even) to the dust in the feet of

those rulers (creators) of the worlds who are high-souled and all-powerful lords."

लोकपालेषु तिष्ठत्सु (सत्सु) - When the Lokapalas are seeking your hand लोककृताम्-The rulers of the worlds. ते मनः तेषु प्रवर्ततां येषां महात्मनामीश्वराणां लोककृतां पादरजसा अहं न तुल्यः। पादरजसा - With the dust in the feet. 5-6

विप्रियं ह्याचरन्मर्त्यो देवानां मृत्युमृच्छति।
त्राहि मामनवद्याङ्गि वरयस्व सुरोत्तमान्॥ ७॥

A human being, acting against the wishes of Gods, falls into death. O beautiful lady, save me (from the wrath of gods) and choose one of the gods (as your husband).

विप्रियं - Wrong, offence. ऋच्छति - Gets, Falls into त्राहि - लोट् - म. ए. of त्रा to protect, to save. 7

ततो बाष्पकलां वाचं दमयन्ती शुचिस्मिता।
प्रव्याहरन्ती शनकैर्नलं राजानमब्रवीत्॥ ८॥

Then Damayanti of sweet smile spoke to the king (Nala) slowly uttering words that were sweet but indistinct with tears.

बाष्पेण कलां अव्यक्तमधुरां बाष्पकलाम् - Sweet but indistinct with tears. प्रव्याहरन्ती-शतृप्रत्ययान्त of हृ with प्र. वि and आ - Uttering 8

अस्त्युपायो मया दृष्टो निरपायो नरेश्वर।
येन दोषो न भविता तव राजन् कथञ्चन॥ ९॥

"O Lord of men, there is a plan discovered by me which is free from danger; O King, by adopting that, no danger (sin) will happen to you in any way."

उपायः - Plan. निरपायः - दोषरहितः - Free from danger. 9
भविता-लुट्-प्र-ए. of भू to be.

त्वं चैव हि नरश्रेष्ठ देवाश्चाग्निपुरोगमाः ।
आयान्तु सहिताः सर्वे मम यत्र स्वयंवरः ॥ १० ॥

O Best of men, yourself and the Gods with Agni (Indra?) at their head may all come together where my Svayamvara will be held.

The reading अग्निपुरोगमाः seems to be an error for इन्द्रपुरोगमाः । अग्निः पुरोगमः येषां ते अग्निपुरोगमाः - Those who have Agni as their leader. आयान्तु - लोट्-प्र-ब. of या with 10
आ to come.

ततोऽहं लोकपालानां सन्निधौ त्वां नरेश्वर ।
वरयिष्ये नरव्याघ्र नैवं दोषो भविष्यति ॥ ११ ॥

O Lord of men, I shall then choose you in the presence of the Lokapalas and thus, O Best of men (tiger among men), there will be no fault (on your part). 11

वरयिष्ये - लृट् - आत्मनेपदि - उ - ए of वृ to choose

एवमुक्तस्तु वैदर्भ्या नलो राजा विशां पते ।
आजगाम पुनस्तत्र यत्र देवाः समागताः ॥ १२ ॥

O King, thus spoken by Vaidarbhi, King Nala came again to the place where the gods stood.

विशां पते - Yudhishthira is addressed thus by Brihadasva.

तमपश्यन् तथायान्तं लोकपालाः सहेश्वराः ।
दृष्ट्वा चैनं ततोऽपृच्छन्वृत्तान्तं सर्वमेव तम् ॥ १३ ॥

The Lokapalas with their leader (Indra) saw him thus coming; and seeing him, they asked him about all that had taken place.

सहेश्वराः लोकपालाः तथा आयान्तं तमपश्यन् । एनं दृष्ट्वा च ततः 13
सर्वमेव तं वृत्तान्तं अपृच्छन् ।

देवा ऊचुः

कच्चिद् दृष्टा त्वया राजन् दमयन्ती शुचिस्मिता ।
किमब्रवीच्च नः सर्वान्वद भूमिपतेऽनघ ॥ १४ ॥

The Gods said

"O King, was Damayanti of sweet smile seen by you? What did she say about us? O sinless King, tell us everything."

कच्चित् is an Avyaya denoting kind enquiry. अनघ - 14
O sinless one.

नल उवाच

भवद्भिरहमादिष्टो दमयन्त्या निवेशनम् ।
प्रविष्टः सुमहाकक्ष्यं दण्डिभिः स्थविरैर्वृतम् ॥ १५ ॥

Nala said

Commanded by you, I entered the mansion of Damayanti having beautiful and big inner apartments and guarded (surrounded) by old men with clubs.

आदिष्टः - Commanded, कर्मणि क्तप्रत्ययान्त of दिश् with आ
प्रविष्टः Entered, कर्तरि क्तप्रत्ययान्त of विश् with प्र. सुमहत्यः कक्ष्याः
यस्मिन् तत् सुमहाकक्ष्यं Adjectival to निवेशनम्. कक्ष्याः Inner 15
apartments स्थविरैः By old men

प्रविशन्तं च मां तत्र न कश्चिद् दृष्टवान् नरः ।
ऋते तां पार्थिवसुतां भवतामेव तेजसा ॥ १६ ॥

On account of your power, nobody saw me there entering except the daughter of the King (Damayanti).

दृष्टवान् - Saw, क्तवतुप्रत्ययान्त of दृश् to see, ऋते - Except.
पार्थिवसुतां ऋते is an आर्ष प्रयोग । Since ऋते governs पञ्चमीविभक्ति 16
the correct usage is पार्थिवसुताया ऋते ।

सख्यश्चास्या मया दृष्टास्ताभिश्चाप्युपलक्षितः ।
विस्मिताश्चाभवन् दृष्ट्वा सर्वा मां विबुधेश्वराः ॥ १७ ॥

O Lord of Gods, her female friends were seen by me and I was seen by them also. On seeing 17
me they all became surprised.

वर्ण्यमानेषु च मया भवत्सु रुचिरानना
मामेव गतसंकल्पा वृणीते सुरसत्तमाः ॥ १८ ॥

O best of Gods, when you were described by me she of a charming face who had no thought about you, chose me alone as her husband.

भवत्सु मया वर्ण्यमानेषु (सत्सु) - When I was speaking in detail about you. गतः संकल्पः यस्याः सा गतसंकल्पा. One who had no thought about you. रुचिरं आननं यस्याः सा रुचिरानना - The lady of beautiful face. मामेव वृणीते - Chooses me only as her husband. वृणीते-लट् आत्मनेपदि - प्र - ए of वृ to be attached, "वृङ् संभक्तौ"—क्र्यादि । 18

अब्रवीच्चैव मां बाला आयान्तु सहिताः सुराः ।
त्वया सह नरश्रेष्ठ मम यत्र स्वयंवरः ॥ १९ ॥

The damsel also said to me. "Let the Gods come together along with you, O best of men, where my Svayamvara will be held. 19

तेषामहं सन्निधौ त्वां वरयिष्ये नरोत्तम ।
एवं तव महाबाहो दोषो न भवितेति ह ॥ २० ॥

"O best of men, in their presence I will choose you. O one of mighty arms, thus there will be no sin to you."

वरयिष्ये - लृट्-उ-ए of वृ to choose - चुरादि. 20

एतावदेव विबुधा यथावृत्तमुदाहृतम् ।
मया शेषे प्रमाणं तु भवन्तस्त्रिदशेश्वराः ॥ २१ ॥

O Gods, what has been related by me is all that had happened (there). O Lords of the Gods, you are now the authority to decide what remains to be done.

वृत्तमनतिक्रम्य यथावृत्तम् - All that happened. हे विबुधाः एतावदेव यथावृत्तं मया उदाहृतम् शेषे तु, हे त्रिदशेश्वराः, भवन्त एव प्रमाणम् । The gods have only the third stage in life. i.e. youth and hence they are called त्रिदशाः । प्रमाणं - Authority to decide The reading अशेषं instead of शेषे seems to be an error though it can be construed as एतावदेवाशेषं यथावृत्तं मया उदाहृतम् । 21

इति श्रीमहाभारते आरण्यकपर्वणि त्रिपञ्चाशोऽध्याय:

अथ चतु:पञ्चाशोऽध्याय:

बृहदश्व उवाच

अथ काले शुभे प्राप्ते तिथौ पुण्ये क्षणे तथा ।
आजुहाव महीपालान्भीमो राजा स्वयंवरे ॥ १ ॥

Brihadasva said

Then, when the auspicious time, day (lunar day) and the sacred moment (Muhurta) arrived, King Bhima invited all rulers of the earth to the Svayamvara.

आजुहाव-लिट्-प्र-ए. of हु (ह्वे) with आ to call, to invite.

तच्छ्रुत्वा पृथिवीपालाः सर्वे हृच्छयपीडिताः ।
त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः ॥ २ ॥

Hearing that, all the rulers of the earth, being tormented by passion, came there in haste with the desire to obtain Damayanti.

हृच्छयेन मन्मथेन पीडिताः हृच्छयपीडिताः । आप्तुं, इच्छवः ईप्सवः with अभि अभीप्सवः Desirous of obtaining 2

कनकस्तम्भरुचिरं तोरणेन विराजितम् ।
विविशुस्ते महारङ्गं नृपाः सिंहा इवाचलम् ॥ ३ ॥

The Kings entered the great stage (the Svayamvara Mandapa) beautiful with gold pillars and decorated with arches, like lions enter a mountain.

कनकमयैः स्तम्भैः रुचिरं कनकस्तम्भरुचिरम् । विविशुः-लिट्-प्र-ब. of विश् to enter. महांश्चासौ रङ्गश्च महारङ्गः । रङ्ग means a stage or a place of assembly. Note the simple but beautiful simile— 3
सिंहाः अचलमिव.

तत्रासनेषु विविधेष्वासीनाः पृथिवीक्षितः ।
सुरभिस्रग्धराः सर्वे सुमृष्टमणिकुण्डलाः ॥ ४ ॥

There on various kinds of seats were seated the rulers of the earth who were all putting on garlands of fragrant flowers and were wearing bright gem-set ear-rings.

आसीनाः - शानच् प्रत्ययान्त of the root आस् to sit. Here it is used as the predicate - were seated. सुरभीः स्रजः मालाः धरन्तीति सुरभिस्रग्धराः । सुमृष्टानि (well polished) मणिमयानि कुण्डलानि येषां ते सुमृष्टमणिकुण्डलाः। 4

तां राजसमितिं पूर्णां नागैर्भोगवतीमिव ।
संपूर्णां पुरुषव्याघ्रैः व्याघ्रैर्गिरिगुहामिव ॥ ५ ॥

(The Kings entered) that assembly of Kings which was full of the best of men and hence appeared like Bhogavati (the city in Pātāla) full of snakes and like the mountain cave full of tigers.

This verse, as it stands, does not fit in well in this context. There is no subject or predicate in the verse and they have to be brought from verse 3—नृपाः विविशुः in which case it is better to read this in the place of the present verse 4 and read that verse as No. 5. It is also probable that one line giving the subject and predicate such as नलः देवाश्च विविशुः is missing here. Thus a line is found in some editions प्रविवेश नलो देवैः पुण्यश्लोको नराधिप, which is rather a clumsy one.

राज्ञां समिति राजसमितिम् - The assembly of Kings. भोगवती is the city of the Nagas in the nether world. पुरुषाः व्याघ्रा इव तैः पुरुषव्याघ्रैः - By men who are like tigers in prowess. 5

तत्र स्म पीना दृश्यन्ते बाहवः परिघोपमाः ।
आकारवन्तः सुश्लक्ष्णाः पञ्चशीर्षा इवोरगाः ॥ ६ ॥

There were seen the sturdy bar-like arms (of Kings) which were smooth and well-shaped like five-headed snakes.

पीनाः - Sturdy. परिघः उपमा येषां ते परिघोपमाः - Similar to the bars of gates—long and strong. आकारवन्तः - Having good shape. सुश्लक्ष्णाः - Very smooth. पञ्च शीर्षाणि येषां ते पञ्चशीर्षाः - Having five heads. उरसा गच्छन्तीत्युरगाः - Snakes. दृश्यन्ते स्म - Were seen. 6

सुकेशान्तानि चारूणि सुनासानि शुभानि च ।
मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥ ७ ॥

The charming and auspicious faces of the Kings with beautiful locks of hair and fine noses. shone like the stars in the heaven:

शोभनाः केशान्ताः येषां तानि सुकेशान्तानि-केशान्त here means the locks of hair and not the end of hair. शोभना नासा येषां तानि सुनासानि. नासा - Nose. दिवि - In the sky. 7

After describing the Svayamvaramandapa and the assembly of Kings in verses 3 to 7, Damayanti's entry into the stage is dramatically described in the next verse.

दमयन्ती ततो रङ्गं प्रविवेश शुभानना ।
मुष्णन्ती प्रभया राज्ञां चक्षूंषि च मनांसि च ॥ ८ ॥

Then Damayanti of an auspicious face, entered the stage (Mandapa) captivating (stealing) the eyes and minds of the Kings by her lustre:

मुष्णन्ती-शतृप्रत्ययान्त of मुष् to steal, to captivate. All the eyes and hearts of the assembled Kings went to her. 8

तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम् ।
तत्र तत्रैव सक्ताभून्न चचाल च पश्यताम् ॥ ९ ॥

The eyes of the high-souled (Kings) who were looking (at her) became fixed at those parts (limbs) of her body where they fell, and did not move (from there).

गात्रेषु - On the parts of the body. तत्र तत्रैव सक्ता अभूत् - Remained fixed in those parts only where the eyes fell first. Each part of Damayanti's body was so beautiful that the Kings could not take away their eyes from the places where they fell first. न चचाल - Did not move, लिट्-प्र.ए. of चल् to move.
9

ततः संकीर्त्यमानेषु राज्ञां नामसु भारत ।
ददर्श भैमी पुरुषान् पञ्च तुल्याकृतीनिव ॥ १० ॥

Then, when the names of the (assembled) Kings were mentioned, O Bhārata, the daughter of Bhima saw five persons having similar appearance.

In a Svayamvara, it is the custom to announce the names and achievements of the assembled Kings one by one so that the princess can choose the right person she desires. राज्ञां नामसु संकीर्त्यमानेषु - When the names of the

Kings were being announced. तुल्या आकृतिः येषां तान् तुल्याकृतीन्-Whose appearance was similar. 10

तान्समीक्ष्य ततः सर्वान् निर्विशेषाकृतीन् स्थितान् ।
सन्देहादथ वैदर्भी नाभ्यजानान्नलं नृपम् ॥
यं यं हि ददृशे तेषां तं तं मेने नलं नृपम् ११ ॥

Seeing all of them of the same appearance, the daughter of Vidarbha could not, on account of doubt, identify King Nala. Whosoever she saw among them, she took him to be King Nala.

निर्विशेषा आकृतिः येषां तान् निर्विशेषाकृतीन् - Those who had no difference in their appearance. न अभ्यजानात् - Did not know, could not identify. अभ्यजानात् - लङ्-प्र-ए. of ज्ञा to know with अभि. ददृशे-लिट्-आत्मनेपदि of दृश् - to see. It is a परस्मैपद root. Here the आत्मनेपद is आर्षप्रयोग! 11

सा चिन्तयन्ती बुद्ध्याथ तर्कयामास भामिनी ।
कथं नु देवाञ्जानीयां कथं विद्यां नलं नृपम् ॥ १२ ॥

Then that beautiful young lady, thinking (for a while) began to reason with her intellect; "How shall I know the Gods and how shall I know King Nala?

भामिनी - Beautiful young lady. तर्कयामास - Began to reason, speculate. कथं नु जानीयाम्. How shall I know. जानीयाम् - लिङ्-उ-ए of ज्ञा to know. विद्याम्-लिङ् उ-ए. of विद् to know- 12

एवं संचिन्तयन्ती सा वैदर्भी भृशदुःखिता ।
श्रुतानि देवलिङ्गानि चिन्तयामास भारत ॥ १३ ॥

Thus thinking intelligently, that daughter of Vidarbha who was much grieved, O Bharata, began to ponder over the (distinguishing) marks of the Gods which she had heard before.

सम्यक् (बुद्धिपूर्वं) चिन्तयन्ती संचिन्तयन्ती । भृशं दुःखिता भृशदुःखिता । देवानां लिङ्गानि - The distinguishing marks of Gods.

13

देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे ।
तानीह तिष्ठतां भूमावेकस्यापि न लक्षये ॥ १४ ॥

I do not see in any one of these who are sitting (standing) here on the earth, those marks of Gods which I have heard from aged ones.

स्थविरेभ्यः - From the aged ones. मे श्रुतानि = Heard by me. श्रुतानि-क्तप्रत्ययान्त of the root श्रु. governs optionally षष्ठीविभक्ति. भूमौ तिष्ठताम् - Among those remaining on the earth. लक्षये-लट्-उ-ए. of लक्ष् to see, आत्मनेपदि.

The distinguishing marks of Gods are mentioned in verse 23.

14

सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः ।
शरणं प्रति देवानां प्राप्तकालममन्यत ॥ १५ ॥

Thinking over and over again in so many ways, she came to a decision and concluded that seeking the help of the Gods was the most proper thing (to do at that time).

सा पुनः पुनः बहुधा विचिन्त्य निश्चित्य च, देवानां शरणं प्रति प्राप्तकालं अमन्यत । शरणं प्रति - Seeking the help. This is rather a vague expression in the sense of शरणागति. प्राप्तकालम् - Most appropriate. अमन्यत - Thought, concluded, लङ्-प्र-ए of मन् to think. 15

वाचा च मनसा चैव नमस्कारं प्रयुज्य सा ।
देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६ ॥

Having offered her salutations to the Gods by words and mind, she folded her hands and trembling (with fear) said the following.

देवेभ्यः नमस्कारं प्रयुज्य - Note the चतुर्थी in देवेभ्यः when used with नमः। प्रगता अञ्जलिः यस्याः सा प्राञ्जलिः भूत्वा - Having folded her hands. वेपमाना शानच् प्रत्ययान्त of वेप् to tremble. 16

हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः ।
पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥ १७ ॥

As I have already chosen Nala (the King of the Nishadhas) as my husband on hearing the words of the swans, may the Gods, out of regard for that truth, point out him to me.

मे पतित्वे वृतः - Chosen as my husband. तेन सत्येन Out of regard for that truth. Damayanti wants the Gods to respect truth and she knows that they cannot but do it. प्रदिशन्तु-लोट्-प्र-ब. of दिश् with प्र to point out. 17

वाचा च मनसा चैव यथा नाभिचराम्यहम् ।
तेन सत्येन विबुधाः तमेव प्रदिशन्तु मे ।। १८ ।।

As I do not go astray (from right conduct or from Nala) either in speech or in thought, may the Gods, out of regard for that truth, show him alone to me.

वाचा मनसा च - Both by word and thought. न अभिचरामि - I do not offend or go astray, or be unfaithful, चर् with अभि लट्-उ-ए. विबुधाः - Gods. 18

यथा देवैः स मे भर्ता विहितो निषधाधिपः ।
तेन सत्येन मे देवाः तमेव प्रदिशन्तु मे ।। १९ ।।

As the King of the Nishadhas has been determined to be my husband by the Gods, out of regard for that truth, may the Gods point him out to me.

Damayanti here points out that the Gods themselves have decided Nala to be her husband because they have induced her mind to love him. Therefore it is their duty now to show Nala to her. 19

स्वं चैव रूपं पुष्यन्तु लोकपालाः सहेश्वराः ।
यथाहमभिजानीयां पुण्यश्लोकं नराधिपम् ॥ २० ॥

May the Lokapalas, along with their leader, assume their respective forms so that I may identify the king of sacred name (Nala).

अभिजानीयाम् -लिङ्-उ-ए. of ज्ञा with अभि. पुण्यः श्लोकः यस्य सः पुण्यश्लोकः - One whose name is sacred. श्लोक means fame, name, praise, a verse. etc. Nala was known as पुण्यश्लोक on account of his truthfulness and many other virtues. It is said that the evils of Kali will be destroyed if his name is mentioned—

" कार्कोटकस्य नागस्य दमयन्त्या नलस्य च ।
ऋतुपर्णस्य राजर्षेः कीर्तनं कलिनाशनम् ॥ (म. भा.) 20

निशम्य दमयन्त्यास्तत्करुणं परिदेवितम् ।
निश्चयं परमं तथ्यमनुरागं च नैषधे ॥ २१ ॥
मनोविशुद्धिं बुद्धिं च भक्तिं रागं च भारत ।
यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे ॥ २२ ॥

Hearing that piteous speech of Damayanti, (and knowing) her firm determination and true love for Naishadha, as also her purity of mind, wisdom, devotion and feeling, O Bharata, the God assumed the power to exhibit their distinguishing marks as requested (by her).

निशम्य-ल्यबन्तमव्ययं of शम् with नि— Having heard. करुणं परिदेवितम् - Piteous lament, an appealing speech. The Gods were moved to pity on hearing her speech which revealed her miserable plight. परमं निश्चयम् - Firm determination (to marry Nala only) तथ्यं अनुरागं - True love. मनसः विशुद्धि - The purity of her mind: बुद्धिम् Wisdom or intelligence (in discovering a way out of the difficulty). भक्ति - Devotion. रागम् - Feeling. The love for Nala has already been mentioned. Hence the word राग here should be taken to mean her feeling in general. यथोक्तम् - As told, requested. चक्रिरे - Assumed, लिट्-प्र-ब. of कृ to do, आत्मनेपदि। सामर्थ्यम् - Power. लिङ्गानां धारणे लिङ्गधारणे - In bearing (showing) their distinguishing marks. 21-22

सापश्यद्विबुधान् सर्वानस्वेदान् स्तब्धलोचनान् ।
हृषितस्रग्रजोहीनान् स्थितानस्पृशतः क्षितिम् ॥ २३ ॥

She then saw all the Gods with no perspiration, with (their) eyes fixed (not winking), with garlands unfaded (fresh), without dust (unsoiled) and seated (remaining) without touching the earth.

न विद्यते स्वेदः येषां तान् अस्वेदान् - Having no perspiration. स्तब्धानि लोचनानि येषां तान् स्तब्धलोचनान् - Whose eyes were steady. unwinking. हृषिताः स्रजः येषां ते हृषितस्रजः - Whose garlands are fresh (not faded). रजोभिः हीनाः रजोहीनाः - Free from dust. हृषितस्रजश्च ते रजोहीनाश्च तान् हृषितस्रग्रजोहीनान्. न स्पृशतः अस्पृशतः - Not touching. स्पृशतः— शतृप्रत्ययान्त - द्वि-बा

of स्पृश् to touch. Absence of perspiration and winking of the eyes, unfading of flowers in the garlands worn, not getting soiled with dust and not touching the ground are the distinguishing marks of Gods. Quite opposite are the marks of men.

23

छायाद्वितीयो म्लानस्त्रग्रजःस्वेदसमन्वितः ।
भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ॥ २४ ॥

Accompanied only by his own lustre, with his garland faded, having dust and perspiration, and seated on the earth, Naishadha was indicated by winking also.

छायया द्वितीयः छायाद्वितीयः - Accompanied by his lustre (or shadow) only. म्लाना स्रक् यस्य सः म्लानस्रक् - Whose garland had faded. रजसा स्वेदेन च समन्वितः। भूमौ तिष्ठतीति भूमिष्ठः। निमेषेण - By the winking of the eyes. There are the marks of men as opposed to the marks of Gods mentioned in the previous verse.

24

सा समीक्ष्य ततो देवान् पुण्यश्लोकं च भारत ।
नैषधं वरयामास भैमी धर्मेण पाण्डव ॥ २५ ॥

O Bharata, the son of Pandu, then the daughter of Bhima, having seen (distinguished) the gods and Nala of sacred name (or holy fame), chose Naishadha as her husband in accordance with the rules laid down in the Sastras.

The word धर्म is here used in the strict sense of rules laid down in श्रुति, स्मृति and धर्मशास्त्र. For Kshatriya women, Svayamvara is sanctioned in the Sastras, 25

विलज्जमाना वस्त्रान्ते जग्राहायतलोचना।
स्कन्धदेशेऽसृजच्चास्य स्रजं परमशोभनाम्।
वरयामास चैवैनं पतित्वे वरवर्णिनी॥ २६॥

That long-eyed lady took hold of the end of her cloth in bashfulness and put the most auspicious (beautiful) garland around his (Nala's) neck. She, the beautiful one, also chose him as her husband.

विलज्जमाना - शानच्प्रत्ययान्त of लज्ज् to be bashful. आयते लोचने यस्याः सा आयतलोचना। असृजत् - Threw, लङ्-प्र. ए of सृज् to throw वरवर्णिनी - The fair-complexioned (beautiful) lady.

ततो हाहेति सहसा शब्दो मुक्तो नराधिपैः।
देवैर्महर्षिभिश्चैव साधु साध्विति भारत।
विस्मितैरीरितः शब्दः प्रशंसद्भिर्नलं नृपम्॥ २७॥

Then O Bharata, all the king suddenly uttered the words. Ah!, Ah!, and the gods and the great sages who were struck with wonder, uttered the words "well done! well done!, and praised Nala, the king.

सहसा - At once, suddenly. The Kings were so struck with astonishment that they suddenly shouted Ah ! Ah !. साधु - Excellent, well done. ईरितः कर्मणि क्तप्रत्ययान्त of ईर् to utter, to speak. 27

वृते तु नैषधे भैम्या लोकपाला महौजसः ।
प्रहृष्टमनसः सर्वे नलायाष्टौ वरान् ददुः ॥ २८ ॥

After Naishadha was chosen by the daughter of Bhima,all the Lokapalas of great power became highly pleased and gave eight boons to Nala.

महत् ओजः येषां ते महौजसः । ओजस् - Power, splendour. प्रहृष्टं मनः येषां ते प्रहृष्टमनसः - Whose minds were highly pleased नलाय ददुः - The root दा governs चतुर्थीविभक्ति. 28

प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां शुभाम् ।
नैषधाय ददौ शक्रः प्रीयमाणः शचीपतिः ॥ २९ ॥

Sakra, the husband of Sachi, being pleased, gave Naishadha the power to see him personally in the sacrifice and the attainment of the best auspicious regions (after death),

प्रत्यक्षदर्शनम् - Seeing in person, the power to see his (Indra's) invisible form in the sacrifice. गति - Final destination, the region where the soul is supposed to go after death, अनुत्तमाम् - The best, यज्ञे प्रत्यक्षदर्शनं and अनुत्तमा गतिः are the two boons given by Indra. नैषधाय ददौ - Note the चतुर्थी. 29

अग्निरात्मभवं प्रादाद्यत्र वाञ्छति नैषधः ।
लोकानात्मप्रभांश्चैव ददौ तस्मै हुताशनः ॥ ३० ॥

Agni gave the boon of his manifestation whereever Naishadha desired and he (Hutasana) also gave him (Nala) the regions as bright as himself

आत्मनः भवं आविर्भावं आत्मभवम् - His manifestation. यत्र नैषधः वाञ्छति - Whereever Nala wished. By merely wishing, Nala would get fire kindled whereever he wanted. आत्मनः प्रभेव प्रभा येषां तान् आत्मप्रभान् - As bright as himself, adjectival to लोकान् । हुतं अश्नातीति हुताशनः - Fire. 30

यमस्त्वन्नरसं प्रादाद्धर्मे च परमां स्थितिम् ।
अपां पतिरपां भावं यत्र वाञ्छति नैषधः ॥ ३१ ॥
स्रजं चोत्तमगन्धाढ्यां सर्वे च मिथुनं ददुः ।
वरानेवं प्रदायास्य देवास्ते त्रिदिवं गताः ॥ ३२ ॥

Yama gave him the taste of food (the power to cook the most delicious food) and also the highest standing in Dharma (virtues). The Lord of waters (Varuna) gave the appearance of water whereever Nala wished and also a garland of most fragrant flowers. Thus each of them gave a couple (of boons). Having thus granted boons, the gods went to heaven.

अन्नस्य रसं अन्नरसम् - The taste of food. i.e. the food prepared by Nala would have the right taste. परमां स्थितिम् - Highest standing, steadfastness. अपां भावम् - The appearance of water. उत्तमेन गन्धेन आढयाम् उत्तमगन्धाढयाम् Having the highest fragrance. मिथुनम् - A couple, a pair त्रिदिवम् - Heaven.
31-32

पार्थिवाश्चानुभूयास्याः विवाहं विस्मयान्विताः ।
दमयन्त्या प्रमुदिताः प्रतिजग्मुर्यथागतम् ॥ ३३ ॥

The kings too, having witnessed (enjoyed) her marriage and being filled with wonder went back to their respective places, highly pleased with Damayanti.

अनुभूय - Having enjoyed, having witnessed. विवाहम् - The marriage which was celebrated soon after the selection of Nala. दमयन्त्या प्रमुदिताः - Highly pleased with Damayanti दमयन्त्याश्च मुदिताः इति पाठे तस्याः दमयन्त्याः विवाहं अनुभूय विस्मिताः मुदिताश्च प्रतिजग्मुः इत्यन्वयः। यथागतम्. As they came, to their respective places.
33

अवाप्य नारीरत्नं तत्पुण्यश्लोकोऽपि पार्थिवः ।
रेमे सह तया राजन् शच्येव बलवृत्रहा ॥ ३४ ॥

The king (Nala) of holy fame also, having obtained that gem amongst women (Damayanti), enjoyed her company (sported with her), O king, like Indra (the slayer of Bala and Vritra) with Śachi.

नारीषु रत्नं नारीरत्नम् - A gem amongst women. रेमे - लिट् आत्मनेपदि - प्र - ए. of रम् to sport, to enjoy. तया सह - With her, in her company. शच्या - In the company of Indrani. 34

अतीव मुदितो राजा भ्राजमानोंऽशुमानिव ।
अरञ्जयत्प्रजा वीरो धर्मेण परिपालयन् ॥ ३५ ॥

The hero Nala, shining like the sun and highly gratified, pleased his subjects by ruling righteously.

भ्राजमानः—शानच् प्रत्ययान्त of भ्राज् to shine. अंशुमान् इव Like the sun. अरञ्जयत् - Pleased, लङ् - प्र - ए of रञ्ज् to please. परिपालयन् - शतृप्रत्ययान्त of पाल् with परि to rule. 35

ईजे चाप्यश्वमेधेन ययातिरिव नाहुषः ।
अन्यैश्च क्रतुभिर्धीमान्बहुभिश्चाप्तदक्षिणैः ॥ ३६ ॥

Like Yayati, the son of Nahusha, he, the wise one, performed the As'v-medha and other sacrifices offering adequate gifts(to the Brahmins.)

ईजे - लिट्. आत्मनेपदि - प्र - ए of यज् to perform sacrifice, to please the gods by performing a sacrifice. अश्वमेधेन - By a horse sacrifice which can be performed only by a powerful monarch. It is called the sacrifice of kings. ययातिरिव - Like Yayati who was a celebrated king of the lunar dynasty. नहुषस्य अपत्यं पुमान् नाहुषः. The son of Nahusha. क्रतुभिः - By sacrifices. आप्ता (पर्याप्ता) दक्षिणा येषु तैः आप्तदक्षिणैः - In which the gifts to the Brahmins were quite liberal. 36

पुनश्च रमणीयेषु वनेषूपवनेषु च ।
दमयन्त्या सह नलो विजहारामरोपमः ॥ ३७ ॥

Again Nala who was equal to a god, sported with (in the company of) Damayanti in beautiful woods and gardens.

रमणीयम् - Attractive, beautiful. विजहार - Sported, लिट् - परस्मैपदि of हृ with वि to sport. Note the changes brought about in the meaning of the roots by the preposition - व्याजहार - Spoke. जहार - Carried away. संजहार - Withdrew. etc. 37

एवं स यजमानश्च विहरंश्च नराधिपः ।
ररक्ष वसुसंपूर्णां वसुधां वसुधाधिपः ॥ ३८ ॥

Thus, the ruler of men and earth, performing sacrifices and enjoying pleasures, protected the earth abounding in wealth.

यजमानः - Performing sacrifices - शानच् - प्रत्ययान्त of यज्. विहरन् - शतृप्रत्ययान्त of हृ (हर्) to sport. ररक्ष - लिट् - प्र - ए of रक्ष् to protect. वसुभिः संपूर्णां वसुसंपूर्णाम् - Abounding in riches. वसुधाम् - The earth. Verses 34 to 38 describe the life of नल after his marriage with Damayanti and point out how he served the three Purusharthas- धर्म, अर्थ and काम without leading them to mutual conflict. 38

इति श्रीमहाभारते आरण्यकपर्वणि
चतुः पञ्चाशोऽध्यायः

APPENDIX

Model Questions

I. Passages for annotation. (Refer Translation and Notes for answers.)

1. रक्षिता धन्विनां श्रेष्ठः साक्षादिव मनुः स्वयम् ।
2. न हन्तव्योऽस्मि ते राजन् करिष्यामि हि ते प्रियम् ।
3. विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत् ।
4. प्रवेक्ष्यसीति तं शक्रः पुनरेवाभ्यभाषत ।
5. सत्यं चिकीर्षमाणस्तु धारयामास हृच्छयम् ।
6. सुरक्षितं हि मे वेश्म राजा चैवोग्रशासनः ।
7. तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ।
8. विप्रियं ह्याचरन् मर्त्यो देवानां मृत्युमृच्छति ।
9. यं यं हि ददृशे तेषां तं तं मेने नलं नृपम् ।
10. यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे ।
11. भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ।
12. ईजे चाप्यश्वमेधेन ययातिरिव नाहुषः ।

II. Passages for Explanation :—(Refer Translation and Notes for answers.)

1. तत्र स्म भ्राजते भैमी सर्वाभरणभूषिता ।
   सखीमध्येऽनवद्याङ्गी विद्युत्सौदामिनी यथा ॥
2. ऊर्ध्वदृष्टिर्ध्यानपरा बभूवोन्मत्तदर्शना ।
   न शय्यासनभोगेषु रतिं विन्दति कर्हिचित् ॥
3. शस्त्रेण निधनं काले ये गच्छन्त्यपराङ्मुखाः ।
   अयं लोकोऽक्षयस्तेषां यथैव मम कामधुक् ॥
4. अतीव सुकुमाराङ्गीं तनुमध्यां सुलोचनाम् ।
   आक्षिपन्तीमिव च भाः शशिनः स्वेन तेजसा ॥

5. कनकस्तम्भरुचिरं तोरणेन विराजितम् ।
विविशुस्ते महारङ्गं नृपाः सिंहा इवाचलम् ॥
6. सुकेशान्तानि चारूणि सुनासानि शुभानि च ।
मुखानि राज्ञां शोभन्ते नक्षत्राणि तथा दिवि ॥
7. वाचा च मनसा चैव यथा नाभिचराम्यहम् ।
तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे ॥
8. दमयन्ती ततो रङ्गं प्रविवेश शुभानना ।
मुष्णन्ती प्रभया राज्ञां चक्षूंषि च मनांसि च ॥

III. Short questions. (See Introduction translation and notes for answers.)

1. Give a brief account of Nala's chief merits and also defects, if any.
2. How was Damayanti born to Bhima ?
3. How Nala and Damayanti began to love each other even without seeing once ?
4. What did the Swan say to Nala when it was caught ?
5. स मानुषीं गिरं कृत्वा दमयन्तीमथाब्रवीत् । What did the swan say ?
6. What was the request of Damayanti to the swan ?
7. Give a brief account of Damayanti's love-sick condition after hearing the words of the swan.
8. What is the reason given by Narada for the absence of fighting on earth ?

9. Why did the Lokapalas decide to go to the Svayamvara of Damayanti ?
10. Why did the gods ask Nala to act as their messenger ?
11. What exactly the gods wanted Nala to tell Damayanti ?
12. What are the difficulties pointed out by Nala to go as the messenger of gods and how did the gods overcome them ?
13. दमयन्ती नलं वीरं अभ्यभाषत विस्मिता—What did she say ? What was the reply of Nala ?
14. What did Damayanti say to Nala when he conveyed the message of the gods ?
15. What were the fears of Nala if Damayanti chose him disregarding the gods ?
16. What was the plan of Damayanti to chose Nala without any harm coming to him ?
17. Give a brief description of the kings assembled in the Svayamvaramandapam.
18. What was the trick played by the gods to deceive Damayanti and how did she manage to identify Nala.
19. What are the boons granted by the gods to Nala ?
20. How did Nala pursue the threefold aims of life-धर्म,अर्थ and काम after marrying Damayanti ?

IV. Essay questions:—(Refer Introduction and Translation).

1. Give an account of the part played by (1) हंस and (2) नारद in the story.

2. Describe the conversation of Nala, the messenger of the gods, and Damayanti.

3. Give an account of Damayanti's Svayamvaram.

4. Sketch the character of—

   (1) Nala (2) Damayanti (3) The Lokapalas.

5. What light does the story throw on the culture and civilization of ancient India?

6. Trace the development of love between Nala and Damayanti.

7. Narrate the circumstances under which Nala was forced to become the messenger of Lokapalas.

8. Describe the meeting of Narada and Indra.

9. Write short notes on—

   (1) भीमः (2) हंसाः (3) सखीगणः (4) स्वयंवरार्थ-मागता राजानः (5) नारदः.

V. Questions on Grammar—(Refer Notes for answers)

I. Write grammatical notes on:—

(1) सभार्याय (2) तस्मै वरं ददौ (3) भ्राजते स्म (4) अन्योन्यं प्रति (5) न हन्तव्योऽस्मि ते (6) नलं प्रति (7) विदर्भपतये (8) देवराजस्य (9) साग्निकाः (10) शक्नुवन्ति स्म. (11) ऋते

तां पार्थिवसुताम् (12) नैषधाय वरं ददौ (13) सखिगणावृता (14) नले सर्वं न्यवेदयत् (15) अवेयाः

II. Give the Vigrahavakya :—(1) वीरसेनसुतः (2) अश्वकोविदः (3) अक्षप्रियः (4) वरनारीणाम् (5) संयतेन्द्रियः (6) प्रजाकामः (7) सुवर्चसम् (8) दृष्टपूर्वां (9) विदर्भपतये (10) प्राप्तयौवनाम् (11) बलवृत्रहा (12) धर्मज्ञाः (13) अपराङ्मुखाः (14) विदर्भ-राजदुहिता(15) एकार्थसमवेतम् (16) वराङ्गनाः(17) स्मितपूर्वाभि-भाषिणी (18) सुमहाकक्ष्यम् (19) हुताशनः (20) उत्तम-गन्धाढ्याम्.

III. Give one word for the following :—

(1) ब्रह्मणि साधुः (2) आप्तुं इष्टः (3) न विद्यते प्रजा यस्य सः (4) धर्मं वेत्ति इति (5) चित्तं प्रमथ्नाति इति (6) हन्तुं योग्यः (7) न स्वस्था (8) द्रष्टुं योग्यैः (9) कामान् दोग्धि इति (10) सहायस्य कर्म (11) द्रष्टुं इच्छवः (12) भूमौ तिष्ठति इति

IV. Identify the Grammatical form :—

(1) आसीत् (2) पर्युपास्ते (3) प्रशशंसुः (4) शृण्वतोः (5) विचरताम् (6) जग्राह (7) मंस्यति (8) धारयितुम् (9) उत्पत्य (10) त्वरमाणा (11) समुपाधावत् (12) दृष्टवन्तः (13) शेते (14) जग्मुः (15) समीक्ष्य (16) सन्निपातयामास (17) अटमानौ (18) शृणु (19) प्रार्थयन्तः (20) विष्टभ्य (21) निबोध (22) गहंय (23) संश्रुत्य (24) प्रवेक्ष्यसि (25) देदीप्यमानाम् (26) चिकीर्षमाणः (27) अयमाना (28) त्राहि (19) वरयस्व (30) अभिजानीयाम्.

V. Decline in the given विभक्ति—

(1) मूर्ध्नि (2) धन्विनाम् (3) तेजसा (4) आवयोः (5) कुशलिनः (6) पथि (7) मूर्खा (8) मघवान् (9) नृणाम् (10) वपुषा (11) प्रव्याहरन्ती (12) महौजसः

VI. Conjugate in the given लकार and पुरुष—

(1) व्याजहार (2) अभ्यागच्छत् (3) उपचक्रमे (4) विससृपुः (5) समुपाद्रवन् (6) विविशाते (7) प्रत्यभाषत (8) करिष्ये (9) करवाणि (10) प्रकुरुष्व (11) प्रत्याख्यास्यसि (12) आयान्तु (13) प्रादात् (14) भविता (15) ईजे

VII. Change the Voice—

General rules—

In the Active Voice, the subject takes प्रथमाविभक्ति and the object is used in द्वितीयाविभक्ति। The verb should agree with the subject in Person and Number. (पुरुष and वचनम्).

In the Passive Voice, the subject takes तृतीयाविभक्ति and the object takes प्रथमाविभक्ति। The verb should agree with the object in Person and Number.

In the Active Voice, the verb may be Parasmaipadi or Atmanepadi, while in the passive voice it is always आत्मनेपदि. Sometimes, the Active and Passive Participles क्तवतुप्रत्ययान्त and क्तप्रत्ययान्त) are used as verbs in the Active and Passive Voices respectively.

Bharatiya Vidya Bhavan's Shri Sankaracharya Sanskrit Mahavidyalaya
466

Active Voice	Passive Voice
कर्तरि प्रयोगः	कर्मणि प्रयोगः (भावे च)
(1) सः यत्नमकरोत्	तेन यत्नः अक्रियत
(2) दमनः तस्मै वरं ददौ	दमनेन तस्मै वरः ददे
(3) सः हृच्छयः व्यवर्धत	तेन हृच्छयेन व्यवर्ध्यत
(4) सः हंसान् ददर्श	तेन हंसाः ददृशिरे
(5) वयं मनुष्योरगराक्षसान् दृष्टवन्तः	अस्माभिः मनुष्योरगराक्षसाः दृष्टाः
(6) त्वं महीक्षितः न पश्यसि	त्वया महीक्षितः न दृश्यन्ते
(7) देवाः पथि नलं ददृशुः	नलः पथि देवैः ददृशे
(8) शक्रः तं एवं उक्तवान्	सः शक्रेण एवं उक्तः
(9) सुरसत्तमाः मां प्रेषितवन्तः	अहं सुरसत्तमैः प्रेषितः
(10) यमः अन्नरसं प्रादात्	यमेन अन्नरसः प्रादायि
(11) राजा प्रजाः अरञ्जयत्	राज्ञा प्रजाः अरज्यन्त
(12) नलः दमयन्त्या सह विजहार	नलेन दमयन्त्या सह विजह्रे

VI. 1. Give the meaning of the following :—

(1) अक्षाः (2) उद्गारः (3) सौभाग्यम् (4) अन्तरिक्षगः (5) खम् (6) गरुत्मन्तः (7) अन्तिके (8) वरः (9) अण्डजः (10) नक्तम् (11) दिवा (12) सहस्राक्षः (13) निधनम् (14) धर्षिताः (15) मिथुनम् (16) अपां पतिः (17) ईजे (18) क्रतुः

2. Use in sentences of your own—

(1) वयसि प्राप्ते (2) पुनः पुनः (3) यथा तथा (4) यदि (5) कर्हिचित् (6) अतीव (7) क्व (8) सर्वशः (9) कश्चित् (10) सह

...wan's Sri Sankaracharya ...
466
Mahavidyalaya ...

NOTES